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ANGLOSAXON WITNESS ON FOUR  
ALLEGED REQUISITES FOR  
HOLY COMMUNION.











WOMEN AT THE SEPULCHRE, from Benedictional of S. Æthelwold,  
Bishop of Winchester, A.D. 963—984. See pp. 81, 85—87.

# ANGLOSAXON RITUALS

ON FOUR ALTIERS—A DISQUISITION FOR

## Holy Communion,

PLATE-GO, WATER, ALGAR LIGHTS,

AND INCENSE.

BY THE REV. J. E. L. D. N. M. A.

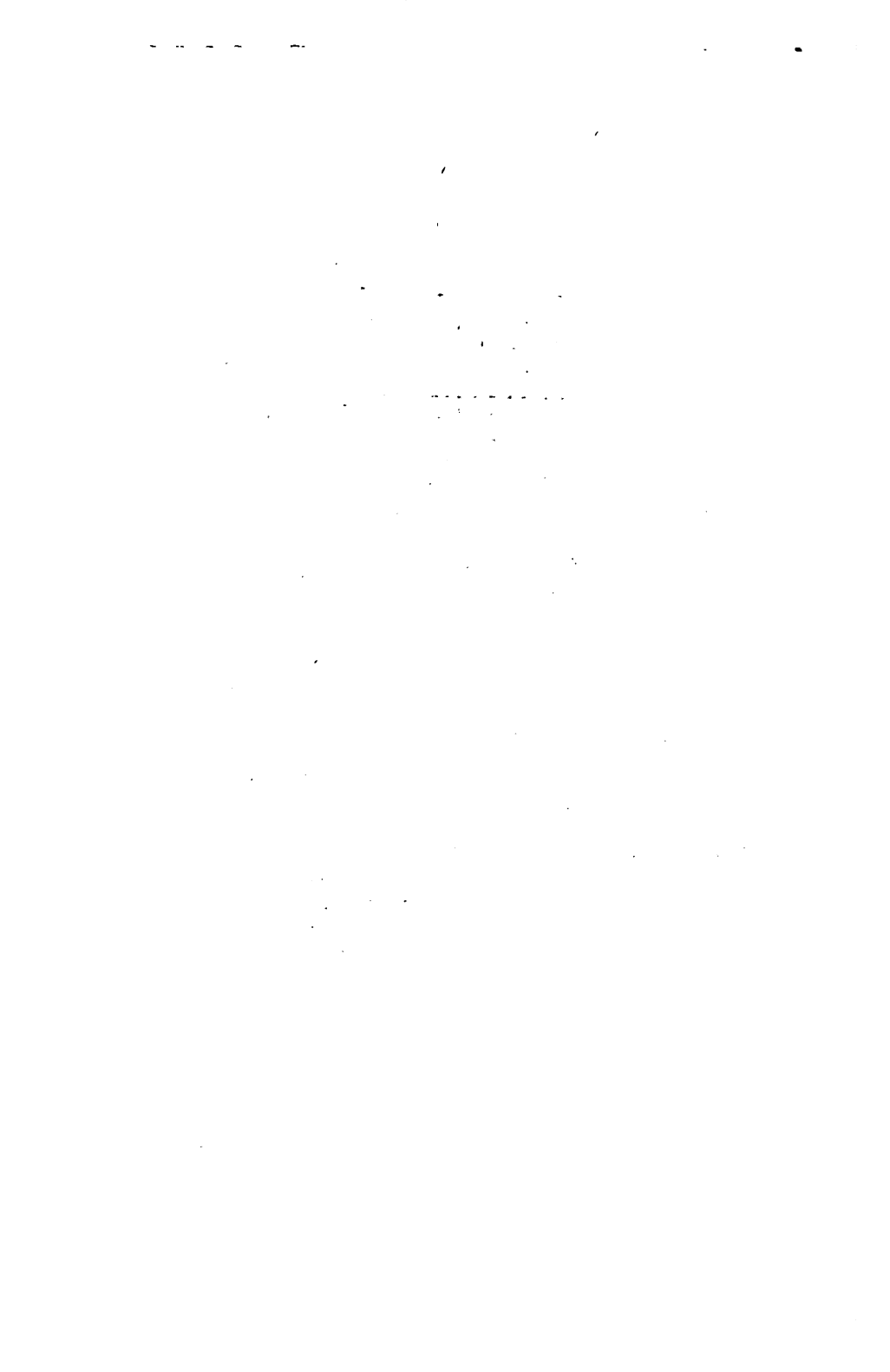
OF THE CHURCH OF THE WEST, CHURCH OF JOHNSTON'S  
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CHURCH OF THE CHURCH OF JOHNSTON'S



NEW YORK: J. E. L. D. N. M. A.  
CHURCH OF THE CHURCH OF JOHNSTON'S

1867.

*Anglo-Saxon Rituals.*



# ANGLOSAXON WITNESS

ON FOUR ALLEGED REQUISITES FOR

## Holy Communion,

FASTING, WATER, ALTAR LIGHTS,

AND INCENSE,

BY REV. J. BARON, M.A.

RECTOR OF UPTON SCUDAMORE, WILTS; EDITOR OF JOHNSON'S

"ENGLISH CANONS, TRANSLATED FROM ANGLOSAXON,  
ETC." AUTHOR OF "SCUDAMORE ORGANS."

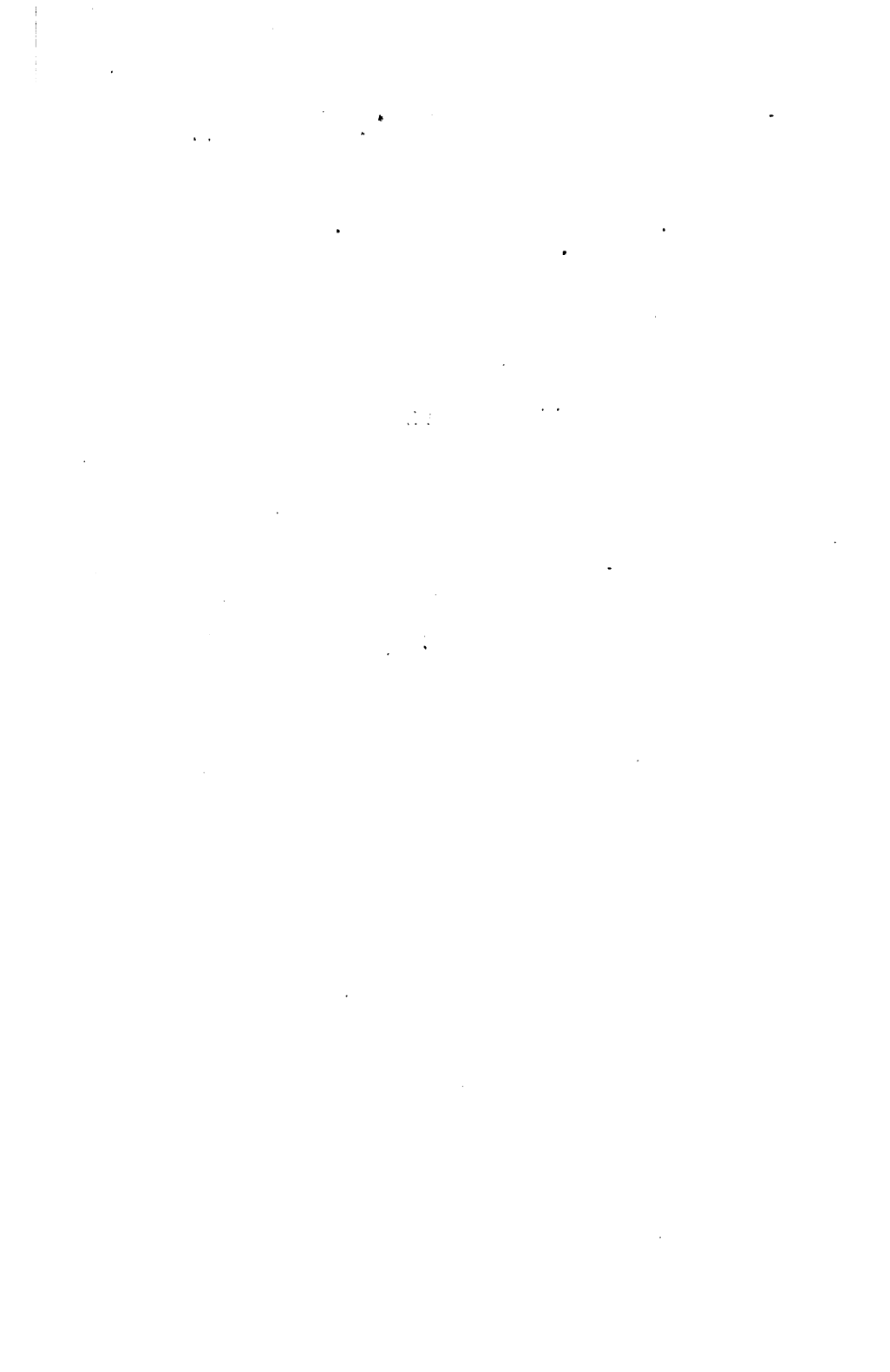


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1869.

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## PREFACE.

WHEN Captain Cook in 1779 landed in the fatal bay of Kealakeakua, the poor Hawaiians, hailing his approach as the re-appearance of their long lost Lono, or god of strength, chanted prayers and praises to him, fell prostrate wherever he bent his steps, brought all sorts of offerings in such profusion as to impoverish themselves; and in particular it is related that a dirty old priest of their false and idolatrous religion conducted the supposed Lono to one of their chief temples, placed him between two idols, arrayed him in scarlet, presented hog after hog with many solemnities, and even chewed a mouthful or two for him by way of coaxing him to partake of the sacrificial pork.\* This last repulsive civility, which Captain Cook felt himself obliged to decline, at the risk of offending his savage worshippers, is very like the way in which the "public" is treated by many historical and other writers, and in which some of the "public" are willing to be treated.

Those who have studied contemporary or very early documents know that such a study is a means of obtaining a truer and more vivid view of by-gone times

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\* See Captain King's "Journal in Captain Cook's Voyages," vol. iii. Bk. v. c. i. p. 9. London: Nicol and Cadell, 1784. Compare Hopkins's "Hawaii," c. vii. London: Longman, 1862.

than can be obtained in any other way. But there are comparatively few who can have the leisure and special acquirements for studying the contemporary or very early documents which are the materials and sources of history. Hence the function of an historical writer in the collection, arrangement,\* and preparation of materials, and in the formation therefrom of a connected narrative is as necessary and useful as the function of an honest purveyor or cook in the preparation of food. The misfortune is that very few historical writers in the present day are content with giving a simple and plain narrative or description of events after the manner of Herodotus the father of history, or any of his old-fashioned successors who only offer a hint of reflection here and there, but mostly leave the reader to make any reflections, or none, as he pleases. There are still some humble matter-of-fact historians, who, like M. Barrau, in his *History of the French Revolution*, purposely abstain from reflections, on the ground that great events naturally convey their own lesson,\* but there are also many who aspire to judge and decide for the reader and posterity rather than to supply them with the means of judging and deciding for themselves.†

Many "histories" of the present day are bundles of eccentric disquisitions, seldom narrating, but mostly alluding to the most striking and sensational events

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\* "*Histoire de la Révolution Française*," par T. H. Barrau, Avertissement. Paris: Hachette, 1862.

† "The impartiality of history is not that of a mirror, which merely reflects objects, it should be that of a judge who sees, listens, and decides."—*Lamartine's History of Girondists*, translated, by Ryde. London: Bohn, 1847.

of the period that may be under consideration. An "original view" of any period does not usually mean a view obtained from studying the earliest and most authentic sources, but a view, as different as possible from any that had previously prevailed. Thus some historical writers, according to their own proclivities, and the supposed taste of the portion of the public for whom they write, are continually going beyond the province of literary purveyors and cooks, and overwhelm the reader with views and reflections, as if they thought it necessary to save him all the labour of thinking, just as the Hawaiian priest offered to save the supposed Lono the trouble of chewing.

Two works on the Anglo-Saxon period deserve honourable mention, as being scrupulously faithful to contemporary and early authorities, and also free from that redundancy of comment, reflection, and originality, of which both the supply and demand seem in the present age to be greatly in excess. These are "The Early English Church," by Archdeacon Churton, and "The History of England under the Anglo-Saxon Kings," by the late Dr. J. M. Lappenberg, keeper of the Archives at Hamburg, &c. Archdeacon Churton's work contains strong passages against Papal usurpation, and in favour of the liberty of the clergy to marry, but breathes throughout that spirit of respect, sympathy, and love for our forefathers in the faith, without which any history of the Anglo-Saxon Church must be false and delusive.

Dr. Lappenberg, especially as translated and edited by Mr. Thorpe, combines the advantages of English and German research, never leaving the beaten and time-honoured track of history except where there is



good reason for so doing. The bias of the author, so far as it is allowed to appear, is Lutheran and Protestant. To many Anglicans, probably, a history of the Anglofaxon period, written with a strong Roman Catholic bias, must be somewhat uncomfortable reading, in which there will appear an undue disposition to mix up various periods, and to claim identity of faith and practice in all particulars between modern Rome and Anglofaxon England, and an unreal enthusiasm for old superstitions, and the minute details of a bygone ritual. Nevertheless the "Church of our Fathers," being the work of an exact and accomplished antiquary belonging to the Roman priesthood, is a most valuable help to the Anglican in forming a true view of the Anglofaxon Church.\* The histories of the English Church and of the English language are in some respects analogous to each other. As the Americans in the United States were originally emigrants from England, and are even now mainly English in their language and national character, so the English originally came out from North Germany, and are mainly Germanic in their language and national character. Hence it has happened that Germans have been able to give special assistance in explaining and illustrating our language and laws. Anglofaxon scholars in England, from Archbishop Parker downwards, were in the direst ignorance of Anglofaxon Grammar till Rask, the Dane, and Grimm, the German, with the help of Scandinavian and Germanic lore, pointed it out to us.

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\* The Church of our Fathers, as seen in St. Osmund's Rite for the Cathedral of Salisbury, by Daniel Rock, D.D. London: Dolman. 1849—1853.

But although Germanic lore is necessary to the thorough knowledge of Anglofaxon, and even of more modern English, this is no reason why we should not be very jealous of any attempt to Germanise the English language. The same also may be said of our laws and institutions.

In like manner the knowledge of the Ritual and Services of the Roman Catholic Church is most valuable for the explanation and illustration of the Ritual and Services of the Anglofaxon, early English, and even of the modern English Church ; but we may still be very jealous of any attempts to Romanize our Ritual and Services, or in any way lessen that freedom and national character which S. Gregory the Great endeavoured to secure to us. The quotations from early and contemporary authorities which Dr. Rock has collected with much learning and research in his notes are a very valuable and interesting part of the work.

There is one work much relied upon in the English Church which, notwithstanding its great learning and interest, is upon many points very unsatisfactory and delusive. This is the "Christian Antiquities" of Bingham, in which the author starts from the 18th century type of the Church of England, airs his private judgment through the first three centuries of the Christian era, and pronounces as primitive any point of Church of England faith or practice for which he can find any precedent, even in an eccentric and obscure sect of antiquity, and, on the other hand, pronounces unessential any point of faith or practice, however primitive and Catholic, if the Church of England of the 18th century, and some primitive sect agree in neglect-

ing it. A remarkable instance of this is Bingham's verdict upon the addition of a little pure water to the wine for the Eucharist.

But to any earnest-minded Christian no party garbling or chewing can be so nauseous as the affected impartiality of an unbeliever like Hume or Gibbon, or the airs of the scientific or critical writer of the present day, who is always seeking to elaborate a scientific view, calls everything into question, and thinks it necessary for his reputation as a philosopher to doubt all round the compass before coming to a bearing.

"Ritual is a question of degree,"\* and it is quite clear that matters of Ritual cannot be condemned or accepted in the lump, but each particular ought to stand or fall on its own merits.

In order for the Church of England to decide how far she will follow or deviate from the Ritual of the Anglosaxon Church, it is very necessary that she should know what that Ritual was. Such a knowledge is not to be gathered from the writings of modern unbelievers or misbelievers, from religious and political partizans or popular educators, but from early documents, and particularly from the service-books and canons of that Church.

J. BARON.

Rectory, Upton Scudamore, Wilts,  
*December, 1868.*

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\* Bp. of Salisbury's "Charge."

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## INTRODUCTION.

**W**HERE was your Church before the Reformation," is a question which was said, about thirty years ago, to have been asked of the vicar of one of the largest, busiest and smokiest towns in the north of England, who was said to have replied by another question, "Where, friend, was your face before it was washed?"

This Socratic reply, which to southern ears may appear somewhat too homely, had a local propriety, and was intended to prepare the way for the reflection that, as a workman who had been working many hours in an atmosphere something like a London fog might wash off his disguise of smoke and dirt and still be the same man, although to many an observer he might appear a different one, so the Church of England at the Reformation had cleared away many errors, superstitions and corrupt practices without ceasing to be the true branch of Christ's Holy Catholic and Apostolic Church, planted in this country by S. Gregory and S. Augustine, about the year of grace 597.

At the Church Congress at Norwich, in October, 1865, a great and distinguished lawyer thus spoke: "In England the Church had been reformed by the authority of the State and of the Church, upon the distinct principle of restoring the primitive doctrine

and discipline which prevailed in the first centuries, which was recognised by the early councils, and which, of course, long preceded the great schism of Christendom, by which the Church was rent asunder into an Eastern and Western Church; a schism caused, as the Reformation was, by the innovations of the Church of Rome upon Catholic truth and Catholic usages; for it is not only a religious but a *legal* error to suppose that a new church was introduced into these realms at the time of the Reformation. It is no less the language of our law than of our divinity that the old church was restored, not that a new one was substituted for it.\*

Nevertheless, notwithstanding all that has been said and written during the last thirty years, and notwithstanding all that was said, written and known or knowable long before, it is much to be feared that there are many persons, otherwise well educated and well informed, who have a vague notion, or a bigoted misconception, that the Established Church of England was founded by King Henry the Eighth and Archbishop Cranmer and the "Fathers of the Reformation," as a sort of reproduction of the Christian Church of the Holy Scriptures, after an intermittence of more than a thousand years, during which souls must have perished wholesale, much in the same way as the Mormon "Church of Latter Day Saints" was founded in

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\* Sir R. J. Phillimore on "The Court of Final Appeal, Authorized Report of Church Congress at Norwich," p. 52. London: Rivingtons, 1866. Compare "Identity of the Status of the Church before and after the Reformation, in Judgment in the Cases of *Martin v. Mackonochie*, and *Flamank v. Simpson*," pp. 30-53. London: Butterworths, 1868.

America towards the middle of the present century by Joseph Smith and his associates, who, in their awful delusion, expressly assume that the Church has been in a state of suspended animation for the last fourteen hundred years, and utterly ignore all the saints that have lived and died in the true faith through the successive generations of all these years.

To many, it is to be feared, the times between the Conquest and the Reformation are "dark ages," because, as Dr. Maitland shews, they choose to be in the dark respecting them: but to such persons the times before the Conquest are more than dark, that is to say, pre-historic or non-historic. Hume quoted to a former generation the declaration of Milton that, "the skirmishes of kites or crows as much merited a particular narrative as the confused transactions and battles of the Saxon Heptarchy,"\* and the saying seems still to be believed by many. Some years since, the University of Oxford resolved to include English History in its course of study, but with the regulation that examinations should extend no further back than the Conquest. This limitation may have been wise, considering that youthful minds both at school and college were already abundantly taxed, but it tended to mislead by seeming to ignore the fact that the foundations of the English Church and State were laid in Anglo-Saxon times, when almost all our bishoprics were founded, and that the acorn of English greatness was then planted, so as to be, at the time of the Conquest, a hale young tree of about five hundred years' growth. Much, not only of our Church law, but of our common law and

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\* Milton in Kennet, quoted in Hume's "History of England."



customs, and still more of our language, can only be satisfactorily explained by reference to Anglo-Saxon times. For instance, many an Englishman would probably be puzzled to explain how it is that we have two English Archbishoprics, Canterbury and York, not London, each with a province of suffragan bishoprics, and that the Archbishop of Canterbury, who may have been by birth the humblest of Her Majesty's subjects, or even of foreign birth, is the personage next in rank to the Royal Family, taking legal precedence of Dukes and all the great officers of the Crown, the Primate and Metropolitan of all England. One among many illustrations that the Church is, in itself, the oldest, the truest, and the most permanent of republics.\*

A mere man of business in this busy age, except he were "intending a son for the Church," would probably not allow himself to be troubled with the above question, or would content himself with the answer that, "It has always been so." By reference to Anglo-Saxon history, we find that the original scheme of S. Gregory the Great, in A.D. 601, was that there should be an Archbishop of London, after the decease of S. Augustine of Canterbury, and an Archbishop of York, each having subject to him twelve bishops ;

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\* "I think that we, the great true Republican principle in the whole world—the Christian Church—the teacher of equality because the teacher of distinction; the annihilator of lesser differences, because the exalter of the Almighty power of God,—I think we can help you, if you will take our help, to break through these class distinctions, and be brothers one to another."—*Speech of Bishop of Oxford at Working-Men's Meeting*, "Authorized Report of Church Congress at Wolverhampton," p. 249. London: Macmillan, 1867.

but we further find that in A.D. 634, it was settled, in consequence of a letter from Pope Honorius, that the southern Archbishopric should be for ever fixed at Canterbury, in thankful and faithful remembrance that Canterbury was the first city of Anglo-Saxon heathendom which received Christianity and became a Bishop's See.\*

In Wheatley on Common Prayer, and in other like books, a hint is given of the true derivation of the English Ecclesiastical word "Ember," but only as a "probable conjecture" put alongside of other conjectures, which can be shewn to be false by the establishment of the true derivation. The Anglo-Saxon word "ymbren," plainly compounded of "ymb," *round*, and "ren," *run*, had an ordinary acceptation as in the phrase "geares ymbren," *a year's course or revolution*;† but in the laws of Kings Alfred, Ethelred, and Canute, and in the rubrics of the Anglo-Saxon gospels, "ymbren" is specially applied to the Ember fasts, the "Jejunia quatuor temporum" or fasts of the four seasons with which the Church's solemn ordinations are connected. These periodical fasts recurring with the four seasons, spring, summer, autumn, and winter, were variously

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\* Compare Gregory the Great's Letter, in S. Bede, lib. i. c. 29, quoted at length in Johnson's "English Canons," Oxford, 1850, vol. i. p. 112, editor's note. The Letter of Pope Honorius, *ibid.* vol. i. p. 107, editor's note. Also the Letter of Pope Vitalian to Theodore Archbishop of Canterbury in A.D. 668. Wilkin's "Concilia," vol. i. p. 41. Respecting the attempt of the great Mercian King Offa to make Lichfield an Archbishopric, see Johnson's "Canons," vol. i. pp. 285-8, editor's notes; and "The Final Settlement of the Primacy at Canterbury in A.D. 803," *ibid.* pp. 296-7.

† Cf. "Anglo-Saxon Manual of Astronomy," ed. Wright, pp. 1, 4.

observed till the time of Pope Gregory the Seventh, but in Anglofaxon lore there is abundant proof that S. Gregory the Great and First prescribed to the English a special rule, which was afterwards adopted throughout the Latin Church, and is now the rule of the English Book of Common Prayer, which, in this respect, strictly accords with the laws of King Ethelred, A.D. 1009, c. 23, "And ymbren and faestena, swa swa Scs. Gregorius Angel-cynne sylf hit gedihte." *And ember-days and fasts, so as S. Gregory himself prescribed to the English nation.\** The Anglofaxon period has been long resorted to by Roman Catholics and Anglicans to find missiles to hurl at each other respecting points on which they differ. It would surely be more Christian and hopeful to search the same period for illustrations and confirmations of the many points upon which they ought to agree.

Any one, therefore, who chooses to look into the Anglofaxon evidence may see that, since the publication of the "Ancient Laws and Institutes of England," by the Record Commission, and the Anglo-Catholic edition of Johnson's "English Canons," it is no longer

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\* "Ancient Laws and Institutes of England," ed. Thorpe, vol. i. p. 320, c. 23, cf. c. 25. See the words of S. Gregory's direction in Johnson's "Canons," Oxford, 1850, vol. i. p. 486, editor's note. Compare *ibid.* vol. i. pp. 173-176, editor's notes, p. 180, editor's notes, and p. 204. Compare "IIII Wodnes-dagas on IIII Ymbren-wican," *the IV. Wednesdays in the IV. Ember Weeks*. "Laws of K. Alfred," c. 43, Thorpe, vol. i. p. 92. "Riht Ymbren-dagum," [*on right Ember-days*], K. Ethelred (Eth. V. 18), Thorpe, i. p. 308. "Ymbren-fasten," *Ember-fast*. K. Canute, c. xvi. "Ymbren-dagum," *on Ember-days*, *ibid.* c. xvii. Thorpe i. pp. 368, 370. Compare "Embring days," A.D. 1576, Wilkins' "Concilia," vol. iii. p. 288.

a fit subject of conjecture or dispute, but a plain matter of fact that the name *Ember* is derived from “*ymbren*,” the Anglo-saxon name of the same thing, and that a rule for the observance of *Ember Days* almost identical with that which afterwards prevailed throughout the Western Church was prescribed to the English by S. Gregory the Great. And yet the guessing and disputing still goes on, because the guessers and disputers will not look for the evidence into the Anglo-saxon period, where alone it is to be found.

Now, we may use the right derivation of *Ember*, and the right rule for the observance of the *Ember Days* somewhat as mathematicians use algebraic signs and suppose them to be ritualistic practices, the legality of which is disputed. A man accused of such “obsolete” and “highly objectionable” practices, such “ancient novelties,” would get no confirmation of the right rule from learned foreigners; like Muratori, for instance, an esteemed writer on ritual, who doubted even as to the number of the *Ember Seasons* in mediæval times; or Mansi, the compiler of the greatest and best collection of councils, who ascribes the above-mentioned regulation of *Ember Days* to Pope Gregory VII., because he could not believe that S. Gregory the Great could have given to the English a rule without its becoming at once general throughout the Roman obedience.

For the right derivation, English writers, such as Bishop Sparrow, Nichol, Wheatley, and Nelson, living in days when Anglo-saxon scholarship was in abeyance, would be of little value as witnesses, because they either omit it, or mention it only as one among many guesses, without any attempt at proof; except good

Robert Nelson, who, although in doubt himself, refers to Dr. Marshal's "Annotations on the Anglo-Saxon Gospels," where any one following out the reference would find the true derivation fairly proved and illustrated. An advanced philologist, knowing English extensively in its post-Saxon stages, and something of every ancient and modern language, except Anglo-Saxon, and being less cognizant of the history and observances of the Church of England than of classical mythology or the "culte" of savage tribes, might be expected to be no friend, but, on the contrary, a formidable opponent.

From such authorities, foreign as well as English, and from a public opinion enlightened by such teachers, what could an accused party hope for but certain condemnation. Such has very frequently of late years been the course of judgment, before the tribunal of public opinion, in matters of language; and it may be feared that if Anglo-Saxon lore should continue to be ignored in religious questions, upon which it has an important bearing, the decisions of legal courts, as well as of public opinion, on such questions will be more or less perverted, for want of information and from the omission of one important part of the evidence.

In many parts of the Anglo-Saxon Homilies, from which I give some extracts, the gospel was as fully and freely preached as in any sermons of the present day, with sad admixtures here and there of legend and superstition. But, in this state of probation, are not tares ever mingled with the wheat till the day of doom? Are our sermons now-a-days always what they should be, full of the Gospel and free from all

error and undefirable matter? Whatever may be the value of post-Reformation Homilies, as historical and theological documents, will any one venture to say of them that they are throughout such perfect models of pulpit eloquence as to reduce preaching to a mere mechanical exercise? Does experience prove that either incumbent or curate may always be sure of an attentive and well satisfied audience, if he will only be content "prudently to choofe out fuch Homilies as be moft meet for the time, and for the more agreeable instruction of the people committed to his charge, with fuch difcretion, that where the Homily may appear too long for one reading, to divide the fame, to be read part in the forenoon and part in the afternoon?"\* Is all the religious literature of the prefent day, within the pale of the Church of England, to be clafled as "gold, filver, precious ftones," without any "wood, hay, ftubble?"

Surely, in modern as well as ancient lore, we have to learn "to refufe the evil and choofe the good."†

While fully perfuaded that it is the duty of every Chriftian to try to moderate both in himfelf and others the overweening conceit of this prefent age, and to hold faft all that is good in the traditions of our forefathers, I am far from feeking to cry up the Anglo-faxon or any other part of the pre-Reformation period as a model for our imitation. Progreff is a law of Divine Providence. We muft own with Pafcal, that, in fome refpects "antiquity is the childhood of the world," and there feem to be many figns around us that it is growing old. To attempt to return in all refpects to

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\* Admonition prefixed to Second Part of "Homilies."

† If. vii. 15, 16.

the state of things in the Anglosaxon or any other early period of English history, would be as absurd and ridiculous as for a full-grown man to attempt to wear the clothes which he wore when a boy, or in any other way to return to his boyhood. We may in some degree use S. Paul's illustration: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."\*

It may freely be admitted that by the time we have been led up to manhood, we ought to have outgrown many things, and to have supplied many of the imperfections and corrected many of the mistakes of childhood. But if any one were to suppose S. Paul in the above words to imply that all the things of childhood are to be "put away" in manhood, he would grossly misunderstand the original Greek and the whole context. "Train up a child in the way he should go, and when he is old he will not depart from it."† Our Lord, moreover, placed a little child in the midst of his disciples, as a model in some important points for their imitation.

At the beginning of our life we are placed by Divine Providence in a condition of infancy, childhood, and youth for the very purpose of our acquiring those qualifications of all sorts which we stand in need of in mature age. Even those toys and games which are suitable for a child but unbecoming for a man have their use preparatory to after life in promoting health and growth both of body and mind.‡

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\* 1 Cor. xiii. 11.

† Prov. xxii. 6.

‡ Compare Bp. Butler's "Analogy," pt. i. c. v. § 3.

Far, therefore, from putting away all the things of childhood, it is the bounden duty of mature age to cherish the experience, the education, and the learning of childhood and youth.

Hence the sentiment of Wordsworth has been generally accepted and applauded.

“ The child is father of the man,  
And I could wish my days to be  
Bound each to each by natural piety.”

But surely nations, as well as individuals, have by the ordering of Divine Providence their childhood. In the earlier periods of their history they receive a teaching, schooling, and guidance which is not to be forgotten or put away in their later days, but rather to be remembered and considered as the condition and foundation of their future well-being and true progress. “ Archæological lore is like a piece of dead *humus* which sustains the upgrowth of the living tree. A nation which has no yesterday can have no tomorrow.”\*

If an individual upon coming to man's estate takes delight in doing such things as he would have been flogged or severely punished for in childhood we know that sooner or later worse things come to him. In like manner if a nation after passing through the childhood and youth of its history sets itself to go contrary to all its previous laws, traditions, and experience, we also know by the warning of the French Revolution that it brings itself to universal ruin and distress of all classes, even if it be permitted by the long-suffering

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\* Speech of the Bishop of Oxford at a meeting of the Archæological Institute at Oxford.



of Divine Providence to escape political extinction and emerge into a new phase of existence.

It seems then a truism to say that while the study of general history is instructive, we ought especially to cherish our own history and hold fast all that is good in the traditions of our forefathers. Nevertheless, although the truth of these sentiments may be admitted by many, I cannot see that the English people can be said to cherish duly their own history, or to be in a condition to hold fast what is good in the traditions of their forefathers so long as the great majority of Englishmen, learned and unlearned, ignore the whole Saxon period of their history. If any Englishman knowing Anglo-Saxon about as well as most Oxford men know Latin and Greek would undertake the thankless and unamiable task of pointing out the demonstrable mistakes which are commonly made even by learned and accomplished men, who, without knowing Anglo-Saxon, write about the English language, he would have more than enough to do. It would here be out of place to refer to such mistakes further than to prove the state of pitch darkness which at present prevails in the minds of most Englishmen respecting the Anglo-Saxon period, and which in some respects is a sad disadvantage in the making and execution of laws and the formation of an enlightened public opinion.

Nine years ago, some etymologists, quoting the authority of some of our "best philologists," announced a discovery that Whit Sunday (in German Pfingst-Sonntag) is derived from Pfingsten the German word for Pentecost or Whitsuntide. It was consequently ruled that we ought no longer to write Whit Sunday,

Whit-Sunday, or Whitfunday as in the sealed and other copies of the Prayer Book, and as in the Homilies and other books of authority, but Whitfun Day, analogously to Easter day, Whitfun eve, Whitfun week, Whitfun ale, and Whitfuntide.

Among other arguments it was alleged that Whit Sunday as a name for the Christian Pentecost was "never heard of before the thirteenth century," probably because it is not to be found in Herbert Coleridge's Glossarial Index of the thirteenth century. The above theory was at once received by many High Churchmen and Low, and still prevails and is followed in the Sarum Almanack, and in the S. P. C. K. Almanack of the present year.

Now, there is not the least room for doubt or disputation, but it is a matter of the most absolute fact, as all may see who can and will take the pains to look into the Anglo-Saxon evidence on this Anglo-Saxon question, that the etymological components of Whitfunday are the Anglo-Saxon words "hwit," *splendens*, *nitidus*, *candens*, *candidus*, *albus* (see Grein's Glossary), *bright*, *white as the light*, and Sunnan daeg, *Sunday*. The two authorities which are an end of all controversy on the point are as follows:

"On thisan Easton com se kyng to Wincestre, and tha waeron Eaftra on X. Kl. Aprl. and sona aefter tham com Mathild seo hlaefdie hider to lande: and Ealdred arceb. hig gehalgode to cwene on Westmynstre, on Hwitan Sunnan daeg." A. D. 1007.

"At this Easter the king came to Winchester; and Easter was then on the tenth of the Kal. of April (Mar. 23rd). And soon after that came Matilda the lady hither to land; and Archbishop Ealdred

hallowed her queen at Westminster, on Whitfunday (May 11).”\*

“ Al than Whitenfunendaei  
the king a than uelde laei.  
All the Whitfunday  
the king on the plain lay.” †

The form Whitfun, which may require a little explanation, is a mere abbreviation of Whitfunday. At Malton, in Yorkshire, there is a horse fair on the Saturday before Palm Sunday regularly reported from year to year in the “Times” newspaper as the “Palmfun Horse Fair.” The above-named almanacks, which, in the case of Whit Sunday, have been beguiled by a plausible etymology in defiance of history and Anglo-Saxon lore, should, to be consistent, instead of Palm Sunday warranted by the Anglo-Saxon Gospels, print Palmfun Day, as if derived from Palm-Massing Day. “Whitfun Monday” and “Whitfun Tuesday” were inserted in the sealed books, but were afterwards crossed out, as being either somewhat cacophonous, or not sufficiently established, or not worthy of being maintained, and “Monday in Whitfun week,” and “Tuesday in Whitfun week” were substituted. Possibly it was felt that, Whitfun being merely an abbreviation of Whitfunday, might very well be prefixed to the word week, but not without somewhat of awkwardness to Monday and Tuesday, although there is early precedent for so doing.

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\* Anglo-Saxon Chronicle, ed. Thorpe, under the direction of the Master of the Rolls. London: Longmans, 1861.

† “Layamon’s Brut.” (c. A.D. 1205) vol. ii. pp. 308, 309; cf. iii. 249, 267; ed. Sir F. Madden. London: Society of Antiquaries, 1847.

The Pfingstenites having scornfully exploded "Whit" as an etymon of Whitsunday of course condemned the growing tendency to say Whit Monday and Whit Tuesday, as a vulgar mistake, wishing to educate Almanacks and everybody to use the above-named forms discarded in the sealed books. It is true the Anglosaxon epithet "hwit," *bright*, was specially appropriate both to the sun and to the Pentecostal Sunday.\*

"Nis man feirure wifmon

Tha whit sunne scineth on."

"Is none fairer [the *fairest*] woman

The white sun shineth on." †

Nevertheless, the short and convenient forms Whit Monday and Whit Tuesday which seem likely to prevail, notwithstanding the Pfingstenite theory, are well worthy of adoption. Both days are part of the Pentecostal feast, and are not only entitled to the Whitsunday preface to the Holy Communion, but have also a special epistle, gospel, and lessons; and in the Anglosaxon gospels while Whitsunday is called Pentecostenes Maesse Daeg, Whit Monday is called "Other," *i.e.* the Second, "Pentecost Mass Day." ‡

One very pernicious error prevailing widely among learned and unlearned is the notion that the Church, people and language of England, in a great degree represent the Church, people and language of Ancient Britain. By a convenient conventionalism, acknowledging the Welsh as well as the Irish and Scotch

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\* "Tunc enim plus dies lucet, quando sacramenta celebramus." S. Ambrose, *De Joseph*, lib. i. c. 10.

† "Layamon's Brut." vol. iii. p. 249, ed. Sir F. Madden.

‡ Compare in "Anglosaxon Gospels," ed. Thorpe, the rubrics at S. John iii. 16, and xiv. 23.

elements of British greatness, we speak of the British empire, isles, dominions, flag, lion ; and the union of the three kingdoms of the British Isles is symbolised by the grouping of the rose, shamrock and thistle, or by the union jack, which is a combination of the crosses of St. George of England, St. Andrew of Scotland, and St. Patrick of Ireland. We call ourselves Britons, and the Americans call us Britishers, but, historically and ethnologically, there is no such being as a true Briton, except he be a Welshman. Englishmen in reality are no more Britons than the Americans of the United States are Flatheads or Cherokees. The Cymry alone of the British Islanders can sing the "March of the Men of Harlech" against the Saxon, or recite the poem, "Ruin seize thee, ruthless King," with plenary enthusiasm, with which Englishmen may indeed generously sympathise, but cannot identify themselves, without going out of themselves and taking part against themselves. Even otherwise well informed persons do not seem to understand that the Saxon immigrations which resulted in the "Heptarchy," and afterwards in the kingdom of England, were a conquest and displacement of the previous inhabitants far more complete than the Norman Conquest or the Roman and Danish settlements. Nor does it seem to be sufficiently remembered, that from various reasons, such as the departure of the Romans, the ravages of the Picts and Scots, the prevalence of vast forests, and other obstacles to habitation, the Britons were at the beginning of the Saxon immigrations a very sparse population.

The British called by our Saxon forefathers "wealhs," that is, *aliens to the Teutonic race*, and "Wyliscmen,"

*Welshmen*, were destroyed, driven out into the country now called Wales and elsewhere, or enslaved. Although "wealh" at first meant *alien, foreign*, as Italy is sometimes called in German poetry *Welschenland*, and Walnuts, or Welchnuts, as they are called in Wiltshire, are foreign nuts; yet in England "wealh" came to mean *slave*, as "hors-wealh," *the slave who takes care of horses*, and "wylen," the feminine form, came to mean *female slave, captive maid*, just as the word *slave*, as Gibbon tells us, derives its present meaning from the subjugation of the Sclavi by the Germans.

If the Celt and the Saxon, thus thrown together, were in race almost as distinct as Jew and Gentile, still more so were they in their languages. The vulgar or mother tongue of Wales is British. The Act of Uniformity directs the Welsh Bishops to take care that the Book of Common Prayer be duly translated into "Brittish or Welsh." In a recent publication, professing to instruct the unlearned, the English language is said to be formed by the cutting down of the parent stock British and grafting upon it Saxon, and, through the Norman, Latin.\* Nothing could be more false and delusive, historically and philologically. Dr. Latham, taking counsel with eminent Celtic scholars, reckons that, excluding names of places, there are not much more than thirty British words in the English language.† Welsh is more akin to the Hebrew than to Anglo-Saxon or the present English language, which again is infinitely more akin to High Dutch, or

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\* "The Queen's English," p. 223. See in Appendix the exact words, and a further extract.

† See Latham's "Handbook," p. 114. London: Walton and Maberly, 1855.

even to Latin or Greek, or to some of the Romance languages, as French, than to Welsh.

As regards the British Church, some say it was founded by S. Paul, who came hither after his first imprisonment at Rome, an assertion which it is not easy to prove or disprove. However this may be, S. Beda expressly states that in A. D. 156 a mission had been sent to this country from Rome by Pope Eleutherius, at the request of Lucius, a prince of Britain; and there are undoubted and interesting records of the British Church. But this Church was driven out with the Britons by the immigration of the heathen Saxons, and was then at a very low ebb even among its own people, who had less dealing with the Saxons than the Samaritans with the Jews. The stronger and deeper hatred was as usual on the side of the vanquished. Intercommunion between the Anglosaxon and the remains of the British Church was not established till A.D. 755, when the few British bishops formally and entirely relinquished their peculiarities and were received into the Anglosaxon Church. The Saxons of the "Heptarchy," therefore, at the time of the coming of S. Augustine were a thoroughly heathen population, the English as a nation were then first Christianized, and the staple of the Church, as well as of the people and language of England, is Anglosaxon.

But, it may be asked, if the continuity between the British and the English Church can be effectually gained, and the staple of the English Church is Anglosaxon, and Christianity first received through Rome, what becomes of the independence of the English Church, so ably stated in the recent judgment of the Dean of

Arches. The answer is that it is unimpaired. S. Gregory the Great, whom S. Beda and the Saxon Homilist call the Apostle of the English, bestowed upon their Church, as far as he could, a charter of freedom. She was free from the first, was so acknowledged by K. Wihtred, A. D. 690,\* and by K. Ethelbald, A. D. 742,† and in Magna Charta, obtained chiefly by the intelligence and courage of Archbishop Langton,‡ she secured freedom for herself and the nation. In some senses we know the disciple is not above his lord. We can only follow at a great distance the example of our one Lord, and we owe to Him entire obedience, but in ordinary cases we know that a pupil often, when no longer in statu pupillari, rises above his master, the son above the father, and the daughter above the mother. We owe to the Church of Rome of bygone days an unspeakable debt of gratitude, and much honour, for sending us that treasure of Christianity, which besides all spiritual blessings has been the keystone of English freedom, and the foundation of English greatness; but the freedom which has from time to time been claimed for the Church of England is in full accordance with Anglo-Saxon precedents, and it

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\* Ciricean freols dome and gafole,—to the Church freedom in jurisdiction and revenue. Cf. "Dooms of Wihtred King of Kent," A. D. 696, ed. Dr. Reinhold Schmid, Leipzig, 1858, p. 14. Also K. Wihtred's Grant of Privileges, A. D. 692. Johnson's "Canons," vol. i. pp. 125-8, and p. 539, Appendix.

† K. Ethelbald's "Grant of Privileges," A. D. 742; *ibid.* p. 237, editor's notes; and Appendix, pp. 541-3.

‡ See Dr. Hook's "Lives of the Archbishops of Canterbury," vol. ii. pp. 712-715. Compare the first and last sentence of Magna Charta, in "Facsimiles of National Manuscripts, with Translations and Notes, under the direction of the Master of the Rolls," 1865.



is to be hoped that the Church of England, after the example of S. Gregory the Great, may ever refrain from attempting to shackle unduly the freedom of any of her daughter Churches, but wish them God speed in shaping each her own course, under the guidance of Divine Providence, and in conformity with the faith once delivered to the Saints.

Even in quoting what I venture to call S. Gregory the Great's Charter of Freedom to the English Church, the Dean of Arches in the recent judgment seems to be swayed by the prevailing delusion that flourishing British Churches were dotted about in the heart of Saxon heathendom at the time of the coming of S. Augustine,\* whereas British Churches are not named either in Question 2 of S. Augustine or in Answer 2 of S. Gregory, but Gallican Churches. But whatever may be the ordinary mistakes or perversions for want of a due knowledge and consideration of the Anglo-saxon period of our history some perhaps are satisfied with the conviction that our great lawyers and statesmen either know everything, or upon any really practical question arising, will be sure to find out what is necessary to be known. Now, with all due respect for our great English lawyers and statesmen, I cannot but think that a lawyer or statesman without facts is like a fish out of water. After carefully reading the evidence before the Ritual Commission, and the evidence and pleadings in the cases *Martin v. Mackonochie*, and *Flamank v. Simpson*, I felt persuaded that the facts of Anglo-saxon Ritual, as bearing

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\* "Judgment, *Martin v. Mackonochie*," p. 19. London: Butterworths, 1868.

on our present English Ritual, are not sufficiently known or appreciated either by our lawyers and statesmen or by the public, and are not, moreover, within easy reach. This opinion is confirmed by reading the recent judgment on the said two cases in the Court of Arches. In that judgment there are abundant quotations from foreign Ritualists and Roman Catholic authorities, but little or no reference is made to our own English laws and canons of the Anglofaxon period, as collected either in the "Ancient Laws and Institutes of England," edited by Mr. Thorpe in 1840 for the Record Commission, or in the Oxford edition of Johnson's "English Canons," or in Wilkins' "Concilia Magnæ Britanniae et Hiberniae." I am constrained to place Wilkins' great work last, pending the appearance of the new edition, because, owing to the advance which has been made during the present century in the critical knowledge of Anglofaxon, mainly through the help of Danish and German philologists, the text and interpretation of Anglofaxon documents in the present edition of Wilkins are superseded and useless.

Not only are Anglofaxon laws and canons well-nigh ignored in the said pleadings and judgments, but the express testimonies of S. Beda, of Alcuin, and other Englishmen of the Anglofaxon period, are passed over as being much farther removed from legal and popular ken than the Jewish ceremonial law, or the visions of the Apocalypse. I have, therefore, in the following pages, put together some proofs of the Anglofaxon rule and practice respecting four alleged requisites for Holy Communion, "Fasting, Water, Altar Lights, and Incense;" I have also added some

illustrations from Holy Scripture and other sources. But it may be asked, Are we to be urged to retain or revive all the usages of the Anglo-Saxon and the pre-Reformation Church, which are not expressly repealed? Are we to attempt to recover and galvanize into life all the customs not absolutely illegal, which, for instance, the learned Dr. Rock, in "The Church of Our Fathers," enlarges upon with so much enthusiasm? To this I answer that, while we naturally cherish every rightful inheritance of Ritual we possess as an old historic Church, we must guard against being overwhelmed by a burdensome, distracting, absorbing and stultifying world of rites and ceremonies, which, even if it were tolerated, would greatly impede both the home and missionary work of the Church of England.

Where, then, is the discretionary power which is to guard us against an excess of ritual? I answer, in the Church; and that power is to be exerted, when necessary, by means of her synodical action, thoroughly revived and thoroughly organized. It was never intended that the Church should have a stereotyped or cast-iron ritual for all times and places, or that she should go on accumulating rites and ceremonies through successive ages, without leaving off any of the rites and ceremonies which can be shown to have prevailed at any time in any place.

It is, moreover, well that such questions should arise in order to show the necessity of synodical action by which the Church exerts her living energy, and adapts herself to the requirements, and, in some degree even to the tastes and habits of succeeding generations.

• "The Church," then, "hath authority to decree

rites and ceremonies,"\* but the receiving of the Holy Communion fasting and the addition of a little pure water to the wine, although not of the essence of the sacrament, are usages so primitive and so Catholic that no Church can decree against them without so far becoming un-Catholic and sectarian, and these together with the other two requisites here contended for were so thoroughly received and practised in the Anglo-faxon Church that they ought to be especially dear to every English Churchman, whether they be fully carried out in ritual, or be, for a time, in abeyance through adverse judgments.

I have attempted a translation of most of the documents quoted, not only because many otherwise learned persons are unfamiliar with Ecclesiastical Latin and Greek, and quite unacquainted with Anglofaxon, but also because I trust that many of the faithful laity and many Christian women may be glad to have an opportunity of appreciating the evidence in favour of usages, which, by a Catholic instinct, they already approve and value. I am, moreover, not without hope that some of those who now oppose the above-named four requisites for Holy Communion, may be willing to moderate their opposition if they will patiently and calmly consider the proofs adduced in the following pages that the said requisites are scriptural in their spirit, pious, edifying, primitive, catholic as the creeds, and thoroughly Anglofaxon.

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\* "Articles of Religion," c. xx.

S. GREGORY THE GREAT'S CHARTER OF FREEDOM  
TO THE CHURCH OF ENGLAND.

II. *Interrogatio Augustini.*—Cum una sit fides, sunt ecclesiarum diversæ consuetudines, et altera consuetudo missarum in sancta Romana ecclesia, atque altera in Galliarum tenetur?

*Respondit Gregorius Papa.*—Novit fraternitas tua Romanæ ecclesiæ consuetudinem, in qua se meminit nutritam. Sed mihi placet, siue in Romana, siue in Galliarum, seu in qualibet ecclesia, aliquid invenisti quod plus omnipotenti Deo possit placere, sollicite eligas, et in Anglorum ecclesia, quæ adhuc ad fidem nova est, institutione præcipua, quæ de multis ecclesiis colligere potuisti, infundas. NON ENIM PRO LOCIS RES, SED PRO BONIS REBUS LOCA AMANDA SUNT. Ex singulis ergo quibusque ecclesiis, quæ pia, quæ religiosa, quæ recta sunt elige, et hæc quasi in fasciculum collecta, apud Anglorum mentes in consuetudinem depone.

VII. *Interrogatio Augustini.*—Qualiter debemus cum Galliarum Britanniæque episcopis agere?

*Respondit Gregorius.*—In Galliarum episcopis nullam tibi auctoritatem tribuimus: quia ab antiquis prædecessorum meorum temporibus pallium Arelatenfis episcopus accepit, quem nos privare auctoritate percepta minime debemus. Si igitur contingat ut fraternitas tua ad Galliarum provinciam transeat, cum eodem Arelatense episcopo debet agere, qualiter, si qua sunt in episcopis vitia, corrigantur. Qui si forte in disciplinæ vigore tepidus existat, tuæ fraternitatis zelo accendendus est. Cui etiam epistolas fecimus, ut cum tuæ sanctitatis præsentia in Galliis et ipse tota mente

subveniat, et quæ sunt Creatoris nostri jussioni contraria ab episcoporum moribus compescat. Ipse autem extra auctoritatem propriam episcopos Galliarum judicare non poteris; sed suadendo, blandiendo, bona quoque opera eorum imitationi monstrando, pravorum mentes ad sanctitatis studia reforma: quia scriptum est in lege: Per alienam messem transiens, falcem mittere non debet, sed manu spicas conterere et manducare. Falcem enim judicii mittere non potes in ea segete quæ alteri videtur esse commissæ; sed per affectum boni operis, frumenta dominica vitiorum suorum paleis exspolia, et in ecclesiæ corpore monendo et persuadendo quasi mandendo converte. Quicquid vero ex auctoritate agendum est, cum prædicto Arelatenſe episcopo agatur, ne prætermitti possit hoc, quod antiqua patrum institutio invenit. Britanniarum vero omnes episcopos tua fraternitati committimus, ut indocti doceantur, infirmi persuasione roborentur, perversi auctoritate corrigantur.\*

II. *Question of Augustine.*—"While the faith is one the usages of churches are diverse, and one liturgical use is observed in the holy Roman Church, and another in the Gallic?"

*Pope Gregory answers:* "You, my brother, have been acquainted with the use of the Roman Church in which you are mindful that you were brought up. But it seems good to me, if you have found in the Roman or the Gallic, or in any Church whatever, anything which may be more pleasing to God, that you should diligently take it up and infuse, by special instruction into the Englishmen's Church, which is as

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\* S. Beda, Hist. Eccl. lib. i. c. 27.

yet new to the faith what you have been able to gather from many Churches. THINGS ARE NOT TO BE LOVED FOR THE SAKE OF PLACES BUT PLACES ON ACCOUNT OF GOOD THINGS.\* Therefore from the several Churches choose what things are pious, what things are religious, what things are right, and having gathered these as it were into a bundle lay them down as a foundation for a use in the minds of the English."

VII. *Question of Augustine*.—"How ought I to deal with the bishops of France and Britain?"

*Gregory answers*: "Over the bishops of France I give you no authority, because, from the ancient times of my predecessors, the Bishop of Arles has received the pall, and I ought by no means to deprive him of the authority which he has received. If, therefore, it should happen that you, my brother, should pass into the Gallic province, and there should be any faults among the bishops, you should treat with the Bishop of Arles, in order that they may be corrected. If he perchance should be lukewarm in the exercise of discipline, he should be stirred up by thy fraternal zeal. I have with this view sent letters to him that he with all heed should take advantage of your good presence in

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\* It seems impossible to express in modern English with the force and terseness of the original Latin the full meaning of the words: "Non pro locis res, sed pro bonis rebus loca amanda sunt." Compare with this ever to be remembered motto, so specially suitable for the missionary, and, indeed, for any Christian when called by Divine Providence to shift his home, the words of the Morning Hymn of Bishop Ken, exiled from home and bishopric for conscience' sake—

"Heav'n is, dear Lord, where'er Thou art."

See "Morning Hymn," in its original form, in Bishop Ken's Life, by a Layman, part ii. p. 821. London: Murray, 1854.

France, and restrain in the conduct of the bishops whatever is contrary to the commands of our Creator. But by yourself, without proper authority, you will not have power to judge the Gallic bishops; but by persuasion and gentleness and showing forth good works for their imitation, reform the minds of those in error to the cultivation of holiness; for it is written in the law: 'He who goes through another's corn-field may not thrust in his sickle, but rub the ears of corn and eat.'\* The sickle of judgment you have no power to use in that field which seems to be committed to another; but by the influence of good example clear the Lord's corn from the chaff of vices, and by admonition and persuasion digest it, as it were, by mastication, for the benefit of the body of the Church. But whatever is to be done authoritatively must be transacted with the Bishop of Arles, lest that should be overpassed which the ancient teaching of the fathers has decided. As regards the bishops of Britain, we commit them all to thy care, brother, that the untaught may be taught, the vacillating made steadfast by persuasion, the perverse corrected with authority."

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\* Deut. xxiii. 25.



## FASTING.

### ANGLOSAXON RULE AND PRACTICE.

A. D. 673.  
Archbp.  
Theodore.

**T**HE Penitentials of the Anglosaxon Church enjoin the receiving of the Holy Communion fasting, and prescribe penance for the breach of this rule.

Qui acceperit sacrificium post cybum VII. dies pœniteat.\*

A. D. 740.  
Archbishop  
Egbert.

Seþe ete ærtham the he to husfe ga, and æfter tham the he husf thicge fæste VII. niht.†

“Whosoever shall eat before he go to Housel, and after that partake of the Housel let him fast seven days.”

Fæste man æfter canones dome ær he to husfe ga.

Juxta sententiam canonis, jejundet quisque antequam ad eucharistiam adeat.‡

“Let a man fast according to the decision of the canon before he go to Housel.”

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\* In judicio episcopi est illius *N. add. cum hac nota*: hoc in quibusdam non additur, “esse in judicio episcopi.”

Penitential of Theodore, Archbishop of Canterbury, in Thorpe’s “Ancient Laws and Institutes of England,” c. xxxix. §. 12. Compare “Theodorus: Pœnitentiale,” c. xii. §. 5; and references to four other collections of penitential canons in *Die Bußordnungen der abendländischen Kirche* von Dr. F. W. Wasserfchleben, Halle, 1851.

† “Confessional of Egbert, Archbishop of York,” ed. Thorpe, c. 10. The latter clause of the Anglosaxon may perhaps forbid eating immediately after receiving the Eucharist.

‡ Ibid. c. 34.

And we lærath, that ænig unfæstende man husles ne abirige, buton hit for ofer-seocnessē si. A. D. 960.

“And we enjoin, that no one unfasting taste of the Houfel unless it be for extreme sickness.”\*

XLV. Ut Missæ Publicæ non officiat peculiaris. A. D. 994.

Thonne beodath we eac thaem mæsse-preostum the, aegther ge Sunnan-dagum, ge eac othrum mæsse-dagum, ær thaere heah-mæssan syngan willath, thaet hig thaet deagolice don, thaet hig nanne dæl thaes folces from thaere heah-mæssan ne ateon; forthon hit is se wyresta gewuna, thaet monige men, aegther ge Sunnan-dagum ge eac othrum mæsse-dagum, begath; thaet is thaete hig sona on aerne mergen willath mæssan gehyran, and sona aefter thaere mæssan from aerne mergenne ofer ealne daeg on druncennyffe and on wiste hiora wombe theowiath, nas Gode. Thonne bebeode we thaet naenig mon nanes metes onbite, aerthon the seo thenung gefylled fy thaere heah-mæssan, ac ealle, ge wif ge waepned, hie gefomnien to thaere heah-mæssan, and to thaere halgan and gastlican cyrcean, and thaer tha heah-mæssan and Gode's wurdes bodunge gehyren and, swa we aer cwaedon, tha mæsse-preostas geond tha gebed-hus na ne syngen, buton hig hit swa deagollice don, swa hig nanne man fram thaere heah-mæssan ne ateon: and thaet fy aer midde-morgenne,† thaet hig magon him sylf eft aet thaere heah-mæssan beon. Gehwylces

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\* “Canons” in K. Edgar’s reign, c. 36; Thorpe, vol. ii. p. 252; Cf. Johnson’s “English Canons,” Oxford, 1850, vol. i. p. 419.

† “Ante secundam horam,” *i. e.* before 7, a. m., in the original Latin of the “Capitula” of Theodulf, Bishop of Orleans, A.D. 797. Cf. “Concilia Mansi,” tom. xiii. p. 995. See also Appendix.

hades mannum we beodath, thaet<sup>192-</sup> hwa tha heah-maessan sece, buton tham gehalgedum maedenum anum, tham theaw oththe gewuna nis thaet hig of hyra minstre gan : tha sceolon binnan heora mynstres locum gewunian, and him thaer maessan gehyran.

“Then we also command those mass-priests who, both on Sundays and other mass days, wish to sing before the high mass, that they do so privately, so that they draw off no portion of the people from the high mass; for it is a very bad custom, that many men practise, both on Sundays and also other mass days; that is, that straightways, at early morn, they desire to hear mass and immediately after the mass, from early morn, the whole day over, in drunkenness and feasting they minister to their belly, not to God. But we command, that no man taste any meat, before the service of the high mass be completed, but that all, both females and males, assemble at the high mass, and at the holy and spiritual Church, and there hear the high mass, and the preaching of God’s word. And as we before said, let not the mass-priests sing about the house of prayer, unless they do so privately, so that they draw off no man from the high mass: and let that be before mid-morning,\* that they may themselves be at the high mass. We command men of every order, that every one attend the high mass, except only the hallowed maidens, whose custom or practice it is not to go out of their minster; these should continue within the enclosures of their minster, and there hear mass.” †

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\* Before 7, a.m., see foregoing note, p. 29.

† “Ecclesiastical Institutes,” Thorpe, ii. pp. 441, 443.

SOME AUTHORITIES ILLUSTRATIVE OF THE ANGLO-SAXON RULE AND PRACTICE OF RECEIVING THE HOLY COMMUNION FASTING.

Μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου.\*

Non dijudicans corpus Domini.†

“Not discerning the Lord’s body.”‡

If he do not distinguish it from common food. §

Τὰ δε λοιπὰ ὡς ἂν ἔλθω διατάξομαι. ||

Cætera autem, cum venero, disponam. ¶

“And the rest will I set in order when I come.”\*\*

S. Paul paid this promised visit to Corinth at the close of A. D. 57, and remained there three months. †† The abuses referred to in this chapter, and the rules consequently laid down by S. Paul and the Church in his time seem to account for the practice of receiving the Holy Communion fasting which prevailed in the Anglo-saxon as well as in the primitive Church. Compare the quotations given below from S. Augustine and Bishop Jeremy Taylor.

S. Augustine fully treats the question as follows :

Et liquido apparet, quando primum acceperunt discipuli corpus et sanguinem Domini, non eos accepisse jejunos.

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\* 1 Cor. xi. 29. † Vulgate. ‡ English Bible.

§ Photius, quoted in Wordsworth’s Greek Test.

|| 1 Cor. xi. 34. ¶ Vulgate. \*\* English Bible.

†† Wordsworth’s Greek Test. vol. ii. p. 77.

Numquid tamen propterea calumniandum est universæ Ecclesiæ quòd a jejuniis semper accipitur? Ex hoc enim placuit Spiritui-sancto, ut in honorem tanti sacramenti in os Christiani prius Dominicum corpus intraret, quam cæteri cibi: nam ideo per universum orbem mos iste servatur. Neque enim quia post cibos dedit Dominus, propterea pransi aut cœnati fratres ad illud sacramentum accipiendum convenire debent, aut sicut faciebant quos Apostolus arguit et emendat, mensis suis ista miscere. Namque Salvator quo vehementius commendaret mysteri illius altitudinem ultimum hoc voluit altius infigere cordibus et memoriæ discipulorum, a quibus ad passionem digressurus erat. Et ideo non præcepit quo deinceps ordine fumeretur, ut Apostolis per quos ecclesias dispositurus erat, fervaret hunc locum. Nam si hoc ille monuisset ut post cibos alios semper acciperetur, credo quòd eum morem nemo variasset. Cum vero ait Apostolus de hoc sacramento loquens; *Propter quod fratres cum convenitis ad manducandum, invicem expectate: si quis esurit, domi manducet ut non ad iudicium conveniatis:*\* statim subtexuit; *Cætera autem cum venero ordinabo.* Unde intelligi datur (quia multum erat, ut in epistola totum illum agendi ordinem insinuaret, quem universa per orbem servat ecclesia), ab ipso ordinatum esse quod nulla morum diversitate variatur.†

“And it is quite clear that when the disciples received the Body and Blood of the Lord they did not receive fasting.

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\* 1 Cor. xi. 33, 34.

† S. Augustinus, “Ad Inquisitiones Januarii,” lib. i. seu Epistola LIV. alias CXVIII. *scripta* circa an. 400.

“Is, however, for that reason any accusation to be brought against the universal Church because [this sacrament] is always received fasting? For it has so pleased the Holy Spirit in order that in honour of so great a sacrament the Lord’s Body should enter the Christian’s mouth before other food; inasmuch as that custom is observed throughout the whole world. Nor, moreover, because the Lord gave it after food ought the brethren after having dined and supped to come together to receive that sacrament, or, as those were beginning to do whom the Apostle reproves and corrects, to mingle those [mysteries] with their meals. For the Saviour, to the end that he might the more forcibly commend the depth of that mystery, sought to impress it the more deeply as the last thing upon the hearts and memory of the disciples from whom He was about to pass to His passion. And He did not direct with what order it should afterwards be received, that He might reserve this point for the Apostles through whom He was about to settle the Churches. For if He had indicated that it should always be received after other food, I suppose no one would have varied that custom. But when the Apostle, speaking of this sacrament, says,\* *Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation*: he immediately added, *And the rest will I set in order when I come*. Whence (as it was a great task for him to inculcate in a letter the whole order of proceeding which the universal Church throughout the world observes)

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\* 1 Cor. xi. 33, 34.

we may suppose that by himself in person was made that arrangement which is unvaried by any diversity of customs." S. Augustine, as above.

On the words of the 34th verse, *And if any man hunger, let him eat at home*, may be compared S. Chrysostom on 1 Cor. xi. Hom. xxviii. "Library of Fathers," and Wordsworth's Gr. Test.

A. D. 48,  
19.

African Code, belonging to the Code both Eastern and Western.

41 [Gr. 44 ]. That the Sacraments of the Altar must not be celebrated by any who are not fasting, except on the Day of the Lord's Supper. If Bishops or other persons die in the afternoon, let them be commended [to God] with prayer only, if they who are to perform it have broket heir fast.\*

A. D. 683.

Canons of the Synod of Trullo at Constantinople, now received only by the Eastern Church.

29. The Synod of Carthage gives leave to eat before the Holy Mysteries of the Altar be performed on the annual day,† when the Lord's Supper is celebrated, for some reasons agreeable to that Church. We do not allow this; for 'tis a profanation of the Lent Fast, contrary to Apostolical tradition.‡

\* Johnson's "Vade-Mecum," vol. ii. p. 185. For original, see Appendix.

† *i. e.* on Maundy Thursday.

‡ Johnson's "Vade-Mecum," vol. ii. p. 271. For original, see Appendix.

Si quis enim differt cibum fumere propterea quia nondum ea die Missæ celebrationi affuit ; peracto quod prius facere volebat, non incongrue dicitur illi : Jam fume cibum, propterea quia jam fecisti propter quod fumere differebas.\*

A. D. 1109.  
S. Anselm,  
Archbishop  
of Canter-  
bury.

“ If any one defers the taking of food because he has not as yet on that day been present at the celebration of mass ; that being performed which he before wished to do, it is not inaptly said to him : Now take food, inasmuch as thou hast now done that on account of which thou didst defer taking it.”

“ Fasting before the holy sacrament is a custom of the Christian Church, and derived to us from great antiquity ; and the use of it is, that we might express honour to the mystery, by suffering nothing to enter into our mouths before the symbols.† Fasting to this purpose is not an act of mortification, but of reverence and venerable esteem of the instruments of religion, and so is to be understood. And thus also, not to eat or drink before we have said our morning devotions, is esteemed to be a religious decency ; and preference of prayer and God’s honour before our temporal satisfaction, a symbolical attestation that we esteem the words of God’s mouth more than our necessary food. It is like the zeal of Abraham’s servant, who would not eat nor drink till he had done his errand. And in pursuance of this act of religion, by the tradition of their fathers, it grew to be a custom of the Jewish nation that they should not eat bread upon their solemn festivals before the sixth hour, that they

A. D. 1660.  
Bp. Jer.  
Taylor.

\* S. Anselmi Opera, p. 78, ed. Gerberon, quoted in Dr. Rock’s “ Church of our Fathers,” p. 71.

† The reference is to S. Augustine, as above quoted, p. 32.



might first celebrate the rites of their religious solemnities before they gave satisfaction to the lesser desires of nature. And therefore it was a reasonable satisfaction of the objection made by the assembly against the inspired apostles in Pentecost, "These are not drunk, as ye suppose, seeing that it is but the third hour of the day :"\* meaning, that the day being festival, they knew it was not lawful for any of the nation to break their fast before the sixth hour; for else they might easily have been drunk by the third hour, if they had taken their morning's drink in a freer proportion. And true it is that religion snatches even at little things; and as it teaches us to observe all the great commandments and significations of duty, so it is not willing to pretermitt any thing which, although by its greatness it cannot of itself be considerable, yet by its smallness it may become a testimony of the greatness of the affection which would not omit the least minutes of love and duty. And, therefore, when the Jews were scandalized at the disciples of our Lord for rubbing the ears of corn on the Sabbath day, as they walked through the fields early in the morning, they intended their reproof, not for breaking the rest of the day, but the solemnity; for eating before the public devotions were finished. Christ excused it by the necessity and charity of the act; they were hungry, and therefore having so great

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\* Acts ii. 15. In Bp. Jer. Taylor's Works, the quotation and reference at this place are as follows: "Plebs autem non assentiebatur horum orationibus; et proculdubio exorta fuisset seditio, nisi concionem solvisset sexta hora superveniens, quæ nostris ad prandium vocare solet sabbatis."—*Joseph. in Vita sua*, § 54, p. 931. Cf. vol. iii. p. 167, and vol. viii. p. 222.

need they might lawfully do it: meaning, that such particles and circumstances of religion are not to be neglected, unless where greater cause of charity or necessity does supervene." \*

ON THE CIRCUMSTANCES AND MANNER OF RECEPTION  
OF THE DIVINE MYSTERIES.

"It is the custom of the Church of great antiquity, and proportionable regard, that every Christian that is in health should receive the blessed sacrament fasting. The Apostles and primitive bishops at first gave it after supper, or together with it; but that soon passed into inconvenience, and some were drunken, and some were empty and despised, and the holy sacrament was dishonoured, and the Lord's body was not discerned, and God was provoked to anger, and the sinners were smitten and died in their sin, as appears in the sad narrative which S. Paul † makes of the misdemeanors and the misfortunes in the Corinthian Churches. Something like to which is that which Socrates tells of some Christians in Egypt; they celebrated the Holy Communion at evening: but never till they had "filled themselves with varieties of choice meat." ‡ Of some also in Africa that communicated at evening, S. Austin § speaks; and of others who communicated both morning and evening;

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\* "Life of Christ," part ii. § 12, disc. 13. Bp. Jer. Taylor's Works, vol. ii. pp. 484, 5, ed. Eden. Lond. Longman, 1864.

† 1 Cor. xi. pp. 21, 30.

‡ Παντοῶν ἐδεσμάτων ἐμφορηθέντες.—*Socrat.* lib. v. cap. 22, p. 295.

§ Epist. cxviii. ad Januar. al. liv. cap. 4, tom. v. col. 126 A.

at evening because S. Paul called it *δεῖπνον κυριακόν*, “the Lord’s Supper;” and in the morning from the universal custom of the Church, which in most places, from the very days of the Apostles, prevailed, that the holy eucharist should be given to none but to them that were fasting; which thing was also decreed in the third council of Carthage,\* and hath been observed ever since. And in this the Church hath not without good reason taken up the custom.

For besides that the intemperance of them that feasted before they communicated did not only give scandal to the religion, but did infinitely indispose them that came, and dishonour the divine mysteries; and such feastings would for ever be a temptation and a snare, and therefore could not be cured so well as by taking the occasion away; besides these things, the Church observed that in the time of the Synagogue the servants of God did religiously abstain from meat and drink upon all their solemn feast days till their great offices of religion were finished; and that upon this account the Jews were scandalized at the disciples for eating the ears of corn early† on their Sabbath; and Christ excused them only upon the reason of their hunger, that is, upon necessity or charity: and after all, even by natural reason and experience, we find that they pray and worship best who are not loaden with meat and drink; and that therefore this solemnity

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\* Can. xlv. “Ut sacramenta altaris non nisi a jejunis hominibus celebrentur, excepto uno die anniversario, quo cœna Domini celebratur.” *Vide* Zonar. in hunc Canon. apud Bevereg. Synod. tom. i. p. 567, et Concil. Matiscon. ii. Can. vi. tom. iii. col. 461 B. et Petrum Abailardum, Epist. viii. p. 164, 4to. Paris, 1616.

† See vol. iii. p. 167, note.

being the greatest worship of God in the whole religion, consequently ought to be done with all advantages : it was, therefore, very reasonable that the Church took up this custom, and therefore they who causelessly do prevaricate it, shall bear their own burden, and are best reprov'd by S. Paul's words, " We have no such custom, nor the Churches of God."\* But sick people and the weak are as readily to be excus'd in this thing, as the Apostles were by Christ in the case before mentioned. For necessity and charity are to be preferred before such ceremonies and circumstances of address."†

The fasting before the Holy Communion intended by the Church appears to be from midnight.‡

\* 1 Cor. xi. 16.

† " Worthy Communicant," c. vii. § 1. Bp. Jer. Taylor's Works, vol. viii. p. 221, ed. Eden. Lond. Longman, 1864.

‡ This is expressly stated by Lyndwood in a gloss upon a canon enacted by Archbishop Stephen Langton, A. D. 1222, and re-enacted with additions by Archbishop Simon Langham, A. D. 1367. *Celebratio Missæ debet fieri jejuno stomacho* 7. q. 1. *nihil*. . . . Et debet esse hoc abstinencia post mediam noctem a quo tempore incipit dies.—*Provinciale Lyndwood*, lib. iii. tit. 23, p. 227, ed. Oxon. 1679. Cf. Johnson's " English Canons," A. D. 1222-6, and A. D. 1367-3. A fast from midnight is strictly enjoined by the Roman Missal, as follows :

IX. De defectibus dispositionis corporis.

I.—Si quis non est jejunus post mediam noctem, etiam post sumptionem folius aquæ, vel alterius potus, aut cibi, per modum etiam medicinæ, et in quantumcumque parva quantitate, non potest communicare, nec celebrare.

## WATER.

### THE ANGLOSAXON RULE AND PRACTICE OF ADDING A LITTLE PURE WATER TO THE WINE FOR HOLY COMMUNION.

A. D. 673.  
Archbp.  
Theodore.

**N**ULLUS namque presbiter nihil aliud in sacrificio offerat, præter hoc quod Dominus docuit offerendum; id est, panem sine fermento, et vinum cum aqua mixtum; quia de latere Domini sanguis et aqua exivit.\*

“Let no priest offer in the sacrifice anything else except this which the Lord taught should be offered; that is, bread without leaven, and wine mixed with water; because water and blood came forth from the side of the Lord.”

A. D. 700.  
S. Beda.

Verum quia et nos in Christo et in nobis Christum manere oportet, vinum Dominici calicis aqua miscetur, adtestante enim Johanne aquæ populi sunt. Et neque aquam solam neque solum vinum, sicut nec granum frumenti solum sine aquæ admixtione et confectione in panem, cuiquam licet offerre, ne talis videlicet oblatio quasi caput a membris secernendum esse significet, et vel Christum sine nostræ redemptionis amore pati potuisse, vel nos sine Christi passione salvari ac Patri offerre posse confingat.†

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\* “Penitential of Theodore, Archbishop of Canterbury,” ed. Thorpe, c. xlviii. § 17.

† Beda in “Lucæ Evang.” c. xxii.; quoted in Dr. Rock’s “Church of our Fathers,” vol. i. p. 151. Cf. Johnson’s “English Canons,” vol. i. p. 456, note. Oxford, 1850.

TRANSLATION OF THE FOREGOING ANNOTATION OF  
S. BEDA ON S. LUKE XXII.

But, because it behoves both us to abide in Christ and Christ in us, the wine of the Divine cup is mingled with water, inasmuch as by the testimony of John, waters are peoples.\* And it is not lawful for any one to offer either water alone or wine alone, any more than a grain of corn alone without mixture of water and making into bread, lest such an oblation forsooth should, as it were, signify that the head might be separated from the members, and should raise a false supposition that either Christ could have suffered without redeeming love for us, or that we without Christ's suffering can be saved, and offer acceptably to the Father.†

EXCERPTIONS OF EGBERT ARCHBISHOP OF YORK.  
C. CANON SANCTORUM.

Sacerdotes Dei diligenter semper procurent, ut panis, et vinum, et aqua, sine quibus nequaquam missæ celebrantur, pura et munda fiant; quia si aliter agatur, cum his, qui acetum cum felle mixtum Domino obtulerunt, nisi vera pœnitentia subvenerit punientur.‡

A. D. 740.  
Archbp.  
Egbert.

98. [100.] The Canon of the Saints. Let the priests of God always diligently take care that the

\* Rev. xvii. 15.

† S. Beda, in here speaking of the testimony of S. John, refers to Rev. xvii. 15, as is clear from the following passages in S. Augustine: Aquæ populi interpretantur in Apocalypsi [xvii. 15]. S. Aug. Op. ed. Ben. iv. t. 2, b. in Psalm i. 3. *Vox Domini super aquas*, "Vox Christi super populos," ibid. 98, d. in Psalm xxviii. 3.

‡ "Concilia Magnæ Britanniae et Hiberniae," Wilkins, vol. i. p. 107. "Ancient Laws and Institutes of England," Thorpe, vol. ii. p. 111.

bread, and wine, and water (without which masses cannot be celebrated), be pure and clean; for if they do otherwise, they shall be punished with them who offered to our Lord vinegar mixed with gall, unless true penitence relieve them.\*

## ELFRIC'S CANONS.

A. D. 957.

XXXVI. Thæt husel is Christes lichama, na lich-  
amlice ac gastlice; na se lichama the he on throwode,  
ac se lichama the he embe spræc, tha tha he bletsode  
hlaƿ and win to husle, anre nihte ær his throwunge,  
and cwæth be tham gebletsodan hlafe: This is min  
lichama; and eft, be tham gehalgodan wine: This is  
min blod the bith for manegum agoten on synna  
forygfennyffe. Understandath nu, thæt se Drihten,  
the mihte awendan thone hlaƿ, ær his throwunge, to  
his lichaman, and thæt win to his blod gastlice, thæt  
se ylca dæghwamlice bletsath, thurh sacerda handa,  
hlaƿ and win to his gastlican lichaman and blode. Ac  
se sacerd sceal don clænlice and carfullice Godes then-  
nunga, mid clænum handum and mid clænre heortan;  
and behealde he thæt his ofsetan ne beon eald bacene,  
ne yfele befewene; and menge he symble wæter to  
tham wine; for than the thæt win getacnath ure aly-  
fednyffe thurh Christes blod, and thæt wæter getac-  
nath thæt folc the he fore throwode. Mycele geth-  
ingthu geearniath tha the Gode mid geornfulnyffe and  
estfulnyffe theniath; and eft is awriten, thæt se bith  
awyrged, the deth Godes thenunge mid gymeleaste.†

\* Johnson's "English Canons." Anglocatholic Library, Oxford,  
1850, vol. i. p. 204.

† Thorpe, ii. p. 360.

## ELFRIC'S CANONS.

36. The housel is Christ's body, not bodily but A. D. 957.  
 spiritually ; not the body in which he suffered, but the  
 body about which he spake, when he blessed bread and  
 wine for housel, one day before his passion, and said  
 of the blessed bread : " This is my body ;" and after-  
 wards, of the hallowed wine : " This is my blood,  
 which shall be shed for many, in forgiveness of sins."  
 Understand now, that the Lord, who could before his  
 passion, change the bread to his body, and the wine to  
 his blood spiritually, that the same daily blesses, by the  
 hands of his priests, the bread and wine to his spiritual  
 body and blood. But the priest shall purely and  
 carefully do God's ministries, with clean hands and  
 with clean heart ; and let him see that his oblations  
 be not old baken, nor ill seen to ; and let him always  
 mix water with the wine ; because the wine betokens  
 our redemption through Christ's blood, and the water  
 betokens the people for whom he suffered. Great  
 honours they merit who minister to God with zeal and  
 devotion ; and also it is written, that he is accursed,  
 who doth God's ministry with carelessness.\*

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\* Thorpe, ii. p. 361. Cf. Jer. xlviii. 10.



A. D. 960.

39. And we lærath, thæt næfre preost ne ge-thriftlæce thæt he mæffige, buton he eal hæbbe thæt to husle gebirige; thæt is, clæne oflete, and clæne win, and clæne wæter; wa tham the mæffian onginth, buton he ælc thara hæbbe; and wa tham the ful thing to-deth; fortham he deth thonne gelice tham the Judeas didon, tha hi mængdon eced and geallan togædere, and hit fiththan on his biſmer Criſte gebudon.\*

V. UT PANIS, ET AQUA, IN MISSA SINT  
MUNDISSIMA.†

A. D. 994.

Eac we beodath thæt tha oflætān the ge, on tham halgan geryne, Gode offriath, oththe ge ſylfe bacen, oththe eowre cnihtas beforan eow, thæt ge witen thæt hit clænlice and ſyferlice gedon ſy; and thæt ægther, ge tha ofletan, ge thæt win, ge thæt wæter, the to thære ofrunga ſceolon on thæm mæſſe-fange, thæt hie ſyn mid ealre clænniſſe and geornfulneſſe and mid Godes ege behogode and begymde, thæt thær nan thing unſyfernes on ne ſy ne unclænnes. Forthan nan mæſſe-fang beon ne maeg butan thæm thrim thingum, thæt is, ofletan, and win, and wæter, ſwa thæt halige gewrit cwith. Sy Godes ege mid eow, and eal thæt ge don, do ge mid micelre geornfulniſſe. Thæt win getacnath ures Drihtenes throwunge, the he for us throwade; thæt wæter thæt folc, the Criſt his blod for ageat.‡

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\* "Canons in King Edgar's Reign," Thorpe ii. p. 252.

† A. D. 994. "Ecclesiastical Institutes," translated apparently by Elfric, from the Capitula of Theodulf, Bishop of Orleans, A. D. 797.

‡ Thorpe, ii. pp. 404, 406.

39. And we enjoin, that no priest ever presume to celebrate mass, unless he have all things fitting for the housel; that is, a pure oblation, and pure wine, and pure water: woe to him who undertakes to celebrate mass, unless he have every of these; and woe to him who there adds any foul thing; like unto what the Jews did, when they mingled vinegar and gall together, and then, in mockery of him, offered it to Christ.\*

A. D. 960.

We also command that the oblations, which, in the holy mystery, ye offer to God, ye either bake yourselves, or your servants before you, that ye may know that it is cleanly and neatly done; and the oblations, and the wine, and the water, destined for the offering in the mass-singing, be minded and preserved with all cleanness and earnestness, and with fear of God, so that there be no uncleanness or impurity in it; because no mass-singing may be without those three things, viz. oblations, and wine, and water, as the holy writ says. "Be the fear of God with you, and all that ye do, do with much zeal."† The wine betokens our Lord's passion, which he suffered for us; the water the people, for whom Christ let his blood be shed.‡

A. D. 994.

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\* "Canons in King Edgar's Reign," Thorpe ii. p. 253. Cf. Johnson's "English Canons," vol. i. p. 420. Oxford, 1850.

† Compare 2 Chron. xix. 7.

‡ Thorpe, ii. 405, 407.

## SERMO DE SACRIFICIO IN DIE PASCAL.

A. D. 1023. — We fædon eow hwene ær, thæt Crift halgode hlaf and win, ær his throwunge, to husle, and cwæth, “This is min lichama and min blod.”\* Ne throwode he tha-gyt, ac swa-theah he awende thurh ungefewenlicere mihte thone hlaf to his agenum lichaman, and thæt win to his blode, swa swa he ær dyde on tham westene, ærthan the he to men geboren wurde, thatha he awende thone heofonlican mete to his flæsce, and thæt flowende wæter of tham stane to his agenum blode. Fela manna æton of tham heofonlican mete on tham westene and druncon thone gastlican drenc, and wurdon swa-theah deade swa swa Crift sæde.† Ne mænde Crift thone death the nan man forbugan ne mæg, ac he mænde thone ecan death, the sume of tham folce for heora geleafleaste gearnodon. Moyfes and Aaron, and manega othre of tham folce the Gode gelicodon, æton thone heofonlican hlaf, ac hi næron deade tham ecum deathe, theah the hi gemænum deathe forthferdon. Hi gefawon thæt se heofonlica mete wæs gefewenlic and brofniendlic, ac hi understoden gastlice be tham gefewenlican thinge, and hit gastlice thigdon. Se Hælend cwæth, “Se the et min flæsc, and drincth min blod, he hæfth ece lif.”‡ Ne het he etan thone lichaman the he mid befangen wæs, ne thæt blod drincan the he for us ageat; ac he mænde mid tham worde thæt halige husel, the gastlice is his lichama and his blod :

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\* S. Mat. xxvi. 26; S. Mark xiv. 22; S. Luke xxii. 19; 1 Cor. xi. 24.

† S. John vi. 58.

‡ S. John vi. 54.

## A SERMON ON THE SACRIFICE ON EASTER DAY.

—We have said to you a little before, that Christ A. D. 1023. hallowed bread and wine, before his passion, for houghel, and said, “This is my body and my blood.” He had not yet suffered, but, nevertheless, he changed, through invisible might, the bread to his own body, and the wine to his blood, as he had before done in the wilderness, before he was born as man, when he changed the heavenly meat to his flesh, and the flowing water from the stone to his own blood. Many men ate of the heavenly meat in the wilderness, and drank the ghostly drink, and, nevertheless, became dead, as Christ said. Christ meant not the death which no man may avoid, but he meant the eternal death, which some of the people had merited for their unbelief. Moses and Aaron, and many others of the people who were pleasing to God ate the heavenly bread, but they died not the eternal death, although they departed by the common death. They saw that the heavenly meat was visible and corruptible, but they understood spiritually concerning the visible thing, and partook of it spiritually. Jesus said, “He who eateth my flesh, and drinketh my blood, shall have everlasting life.” He did not command the body with which he was invested to be eaten, nor the blood to be drunk which he shed for us; but he meant by that speech the holy houghel, which is spiritually his body and his blood:

and fe the thæs onbyrigth mid geleaffulre heortan, he hæfth thæt ece lif.

On thære ealdan æ geleaffulle-men offrodon Gode mislice lac, the hæfdon towearde getacnunge Cristes lichaman, the he sylf for urum synnum, siththan geoffrode his Heofenlican Fæder to onfægednyffe. Witodlice this hufel, the nu bith gehalgod æt Godes weofode, is gemynd Cristes lichaman, the he for us geoffrode, and his blades, the he for us ageat, swa swa he sylf het, "Doth this on minum gemynde." \*

Aene throwade Crist thurh hine sylfne, ac swa-theah dæghwomlice bith his throwung ge-edniwod thurh gerynu thæs halgan husles æt thære halgan mæssan; forþi fremath seo halige mæsse micelum ge tham lybbendum ge tham forthfarenum, swa swa hit for oft gefswutelod is. Us is eac to smeagenne, thæt thæt halige hufel is ægther ge Cristes lichama ge ealles geleaffulles folces, æfter gastlicere gerynu, swa swa se wifa Augustinus be than cwæth, "Gif ge willath understandan be Cristes lichaman, gehyrath thone Apostol Paulum, thus cwethende, Ge sothlice findon Cristes lichama and leomu. Nu is eower gerynu ge led on Godes mysan, and ge underfoth eower gerynu, to than the ge sylf find. Beoth thæt thæt ge geseoth on tham weofode, and underfoth thæt thæt ge sylfe find." Eft cwæth se Apostol Paulus be thisum, "We manega findon an hlaƿ and ana lichama." † Understandeth nu and blissiath; fela find an hlaƿ and an lichama on Criste. He is ure heafod and we find his lima. Ne bith se hlaƿ of anum corne, ac of manegum; ne thæt win of anre berian ac of mane-

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\* S. Luke xxii. 19; 1 Cor. xi. 24, 25. † 1 Cor. x. 17.

and he who tastes that with believing heart shall have everlasting life.

In the old law believing men offered to God divers gifts, which had a future tokening of Christ's body, which he himself, for our sins, afterwards offered to his Heavenly Father as a sacrifice. Verily this housel, which is now hallowed at God's altar, is a remembrance of Christ's body, which he offered for us, and of his blood, which he shed for us, as he himself commanded, "Do this in remembrance of me."

Christ suffered once through himself, but yet his passion is renewed daily through the mystery of the holy housel at the holy mass, therefore the holy mass greatly benefits both the living and the departed, as has very often been manifested.

We have also to consider, that the holy housel is both the body of Christ and of all believing people, by a ghostly mystery, as the wise Augustine said of it, "If ye will understand concerning the body of Christ, hear the Apostle Paul, thus saying, Ye are truly Christ's body and limbs. Now your mystery is laid on God's table, and ye receive your mystery for which ye yourselves are. Be that which ye see on the altar, and receive that which ye yourselves are." Again the apostle Paul said of this, "We many are one bread and one body." Understand now and rejoice, many are one bread and one body in Christ. He is our head and we are his limbs. The bread is not of one corn but of many, nor the wine of one berry but of many.

gum. Swa we sceolon eac habban annysfe on urum Drihtne, swa swa hit awriten is be tham geleaffullan werode, thaet hi wæron on swa micelre annysfe, swilce him eallum wære an sawul and an heorte.\*

Crist gehalgode on his beode tha gerynu, ure sibbe and ure annysfe. Se the underfeth thære annysfe gerynu, and ne hylt thone bend thære sothan sibbe, ne underfehth he na gerynu for him sylfum, ac gecytnysfe togeanes him sylfum. Micel god bith cristennum mannum thaet hi gelome to husle gan, gif he unscæththignysfe on heora heortan berath to tham weofode, gif hi ne beoth mid leahtrum ofsette. Tham yfelan men ne becymth to nanum gode, ac to forwyrde, gif he thæs halgan husles unwurthe onbyrighth. Halige bec beodath thaet man gemencge wæter to tham wine the to husle sceal, forthan the thaet wæter hæfth thæs folces getacnunge, swa swa thaet win Cristes blodes; and forthi ne sceal nathor buton othrum beon geoffrod æt thære halgan mæssan, thaet Crist beo mid us, and we mid Criste; thaet heofod mid tham leomum, and tha leomu mid tham heafde.†

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\* Acts iv. 32.

† "Sermo de Sacrificio in Die Pasce, Homilies of Ælfric," ed. Thorpe, vol. ii. pp. 274, 276, 278.

So we should also have unity in our Lord, as it is written of the faithful company, that they were in so great unity, as if these were for them all one soul and one heart.

Christ hallowed on His table the mystery of our peace and our unity. He who receives the mystery of unity, and holds not the bond of true peace, receives not the mystery for himself, but as a witness against himself. Great good it is to Christian men that they frequently go to housel, if they bear innocence in their hearts to the altar, if they are not possessed with sins. For the evil man it turns to no good, but to perdition, if he unworthy taste the holy housel. Holy books enjoin that water be mixed with the wine destined for housel, because water is typical of the people, as the wine is of the blood of Christ; and, therefore, that neither should be offered without the other at the Holy Mass, that Christ may be with us, and we with Christ; the head with the limbs, and the limbs with the head.\*

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\* "Elfric's Homilies," ed. Thorpe, vol. ii. pp. 275, 277, 279.



The following appear to be the passages in S. Augustine to which Elfric refers:—

Panis ille quem videtis in altari, sanctificatus per verbum Dei, corpus est Christi. Calix ille, immo quod habet calix sanctificatum per verbum Dei, sanguis est Christi. Per ista voluit Dominus Christus commendare corpus et sanguinem suum, quem pro nobis fudit in remissionem peccatorum. Si bene accepistis, vos estis quod accepistis. Apostolus enim dicit, *Unus panis, unum corpus, multi sumus*.<sup>\*</sup> Numquid enim panis ille de uno grano factus est? Nonne multa erant tritici grana? Sed antequam ad panem venirent, separata erant: per aquam conjuncta sunt, et post quandam contritionem. Nisi enim molatur triticum, et per aquam conspergatur, ad istam formam minime venit, quæ panis vocatur.†

Corpus ergo Christi si vis intelligere, Apostolum audi dicentem fidelibus, *Vos autem estis corpus Christi et membra*.‡ Si ergo vos estis corpus Christi et membra, mysterium vestrum in mensa Dominica positum est: mysterium vestrum accipitis. Ad id quod estis, Amen respondetis, et respondendo subscribitis. Audis enim, Corpus Christi; et respondes, Amen. Esto membrum corporis Christi, ut verum sit amen. Quare ergo in pane? Nihil hic de nostro offeramus, ipsum Apostolum identidem audiamus, qui cum de isto Sacramento loqueretur, ait, *Unus panis, unum corpus multi sumus*; § intelligite et gaudete; unitas, veritas,

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\* 1 Cor. x. 17.

† S. Aug. Op. ed. Ben. 5 tom. col. 677, 678. Sermo, ccxxvii. In die Pascha, iv. (alias de Diversis, 83).

‡ 1 Cor. xii. 27.

§ 1 Cor. x. 17.

pietas, caritas. *Unus panis*: quis est iste unus panis? *Unum corpus multi*. Recolite quia panis non fit de uno grano, sed de multis. Quando exorcizabamini, quasi molebamini. Quando baptizati estis, quasi conspersi estis. Quando Spiritus-sancti ignem accepistis, quasi cocti estis. Estote quod videtis, et accipite quod estis. Hoc Apostolus de pane dixit. Jam de calice quid intelligeremus, etiam non dictum, satis ostendit. Sicut enim ut fit species visibilis panis, multa grana in unum consperguntur, tanquam illud fiat quod de fidelibus ait Scriptura sancta, *Erat illis anima una, et cor unum in Deum*.\* Sic et de vino, fratres, recolite unde fit vinum. Grana multa pendent ad botrum, sed liquor granorum in unitate confunditur. Ita et Dominus Christus nos significavit, nos ad se pertinere voluit mysterium pacis et unitatis, et qui non tenet vinculum pacis, non mysterium accipit pro se, sed testimonium contra se.†

Ἄλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.‡

Sed unus militum lanceâ latus ejus aperuit, et continuo exivit sanguis et aqua.§

“ But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.”

Videmus in aqua populum intelligi, in vino vero ostendi sanguinem Christi. Quando autem in calice vino aqua miscetur, Christo populus adunatur, et cre-

\* Acts iv. 32.

† S. Aug. Op. ed. Ben. 5 tom. col. 770. Sermo cclxxii. *In die Pentecostes postremus* (alias 16 ex Vignerianis).

‡ S. John xix. 34.

§ Vulgate.

dentium pleba ei in quem credidit copulatur et conjungitur.\*

“ We see that by the water is typified the people, but by the wine is set forth the blood of Christ. When, however, with the wine in the chalice water is mingled, the people is united to Christ, and the mass of believers to the object of its belief is coupled and conjoined.”†

Vigilanti verbo Evangelista usus est, ut non diceret, *Latus ejus percussit aut vulneravit*; sed, *aperuit*, ut illic quodammodo vitæ ostium panderetur, unde sacramenta Ecclesiæ manaverunt sine quibus ad vitam, quæ verè vita est, non intratur. Unde sequitur: *Et continuò exivit sanguis et aqua*. Ille sanguis in remissionem fusus est peccatorum; aqua illa salutare temperat poculum; hoc et lavacrum præstat, et potum.‡

“ The Evangelist has used a careful word in that he did not say, *smote*, or *wounded*, but, *opened* His side, that therein in a manner should be set open the door of life whence have flowed the Church’s Sacraments, without which is no entering into the life which is truly life. Hence it follows, *and forthwith came thereout blood and water*. That blood was shed for the remission of sins; that water tempers the cup of salvation; this gives both laver and drink.”§

\* Ep. lxiii. ad Cæcil. frat. S. Cypriani, Op. p. 153, Oxon. A.D. 1682; quoted in Johnson’s “English Canons,” vol. i. p. 456, Oxford, 1850.

† S. Cyprian, Archbishop of Carthage; suffered martyrdom on the 14th of September, A.D. 258.

‡ S. Aug. on S. John, Hom. cxx.

§ Compare “Library of Fathers,” S. Aug. in S. John, vol. ii. p. 1046. Oxford, 1852.

Μετὰ δὲ τούτου καὶ μυστήριον ἀπόρρητον ἐτελεῖτο ἐξῆλθε γὰρ ὕδωρ καὶ αἷμα. οὐχ ἀπλῶς οὐδὲ ὡς ἔτυχεν αὐταὶ ἐξῆλθον αἱ πηγαί· ἀλλ' ἐπειδὴ ἐξ ἀμφοτέρων ἡ ἐκκλησία συνέστηκε. Καὶ ἴσασιν οἱ μυσταγωγούμενοι· δι' ὕδατος μὲν ἀναγεννώμενοι, δι' αἵματος δὲ καὶ σαρκὸς τρεφόμενοι. ἀρχὴν λαμβάνει τὰ μυστήρια, ἵν' ὅτ' ἂν προσίης τῷ φρικτῷ ποτηρίῳ, ὡς ἀπ' αὐτῆς πίνων τῆς πλευρᾶς οὕτω προσίης.\*

“ With this, too, an ineffable mystery was accomplished. For *there came forth water and blood*. Not without a purpose, or by chance, did those founts come forth, but because by means of these two together the Church consisteth. And the initiated know it, being by water indeed regenerate, and nourished by the Blood and the Flesh. Hence the mysteries take their beginning; that when thou approachest to that awful Cup, thou mayest so approach, as drinking from the very Side.”†

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\* S. Chrysostom on S. John, Hom. lxxxv. For English see “Library of Fathers,” part ii. p. 761.

† According to the Liturgy of S. Chrysostom, the water used was hot (Ζέον), at once typifying the zeal of the faithful and serving to raise the temperature of the sacred contents of the chalice to something like the warmth of blood. See Neale’s “Primitive Liturgies,” 2 ed. London: Hayes, 1868, p. 141. This very strange rite, the pouring warm water into the chalice after consecration, occasioned the greatest astonishment among the Latins at the Council of Florence. Dorotheus, Bishop of Mitylene, is said to have given the Pope ample satisfaction by his explanation, which, however, is unfortunately lost. But S. Germanus tells us: “As blood and warm water flowed both of them from the side of Christ, thus hot water poured into the chalice at the time of consecration, gives a full type of the mystery, to those who draw that holy liquid from the chalice, as from the life-giving side of our Lord.”—Neale’s “*Translations of Primitive Liturgies*.” London: Hayes, 1859, p. 121, note 21. Compare *ibid.* pp. 135, 164. Doubtless, the Bishop of Mitylene’s plea for toleration would be much the same as that of S. Germanus, but its main gift would be the words of S. Chrysostom (on S. John,

Erubescant igitur qui vinum in sacris non lymphant mysteriis: videntur enim non credere quòd aqua de latere fluxerit. Potest tamen quis calumniose dicere, quod aliqua virtus vitalis erat in corpore, et ideo sanguis effluxit. Aqua vero manans inexpugnabile signum fuit. Et ideo Evangelista subjungit: *Et qui vidit testimonium perhibuit.* Theoph. in Catena Aurea of S. Thomas Aquinas. "Let them take shame, therefore, who do not add water to the wine in the sacred mysteries; for they seem not to believe that water flowed from the side. Some one, however, may calumniously say that some vitality remained in the body, and therefore blood flowed forth. But the water flowing was a token that could not be gainsaid. And so the Evangelist adds: *And he that saw it bare record.*"

A. D. 419. 37. [Gr. 40.] That in the Holy Sacrament nothing be offered but bread, and wine mixed with water.\*

A. D. 683. 32. Against the Armenians, who put no water into the chalice, but offered wine only; against them the Synod quotes the Liturgies of S. James and S. Basil,

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xix. 34) above quoted, illustrating and enforcing the Liturgy of S. Chrysostom. Neale's expression "after consecration" is true in the sense of "after the usual words of institution," but the expression of S. Germanus "at the time of consecration" is better because the ritual addition of a very little hot water solemnly blessed may be viewed as an accompaniment of consecration. It seems very clear that this accompaniment was delayed till the last moment before communion, because, otherwise, the addition of the very small quantity of hot water allowed would not ensure the sacred contents of the chalice being of blood heat when received.

The Liturgy of S. Chrysostom is a living rite still used throughout the four Patriarchates of Russia.

\* African Code, Johnson's "Vade-Mecum," vol. ii. p. 183.

and the 37th Canon of the African Code, which direct wine mixed with water to be offered in the Eucharist.\*

The historical probability, that, according to the Jewish practice our Lord mingled water with the wine at the first institution of the Holy Eucharist, is confirmed by the traditional assertions of most of the Eastern Liturgies. The passages to which the above Trullan Canon refers in the Liturgies of S. James and S. Basil are as follows:

Εἶτα λαμβάνει τὸ ποτήριον καὶ λέγει.

Ὡσαύτως μετὰ τὸ δειπνῆσαι, λαβὼν τὸ ποτήριον, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, καὶ ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρὶ, εὐχαριστήσας, ἀγιάσας, εὐλογήσας, πλήσας Πνεύματος ἁγίου, ἔδωκεν ἡμῖν τοῖς αὐτοῦ μαθηταῖς εἰπών, Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ τὸ αἶμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον, καὶ διαδιδόμενον εἰς ἄφεςιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.†

Ὁ δὲ Ἱερεὺς μυστικῶς.

Ὁμοίως καὶ τὸ Ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου λαβὼν, κεράσας, εὐχαριστήσας, εὐλογήσας, ἀγιάσας.

Καὶ αἵρων τῇ δεξιᾷ δεικνύει ὁμοίως μετ' εὐλαβείας τὸ ἅγιον Ποτήριον, λέγων ἐκφώνως.

Ἔδωκε τοῖς ἁγίοις αὐτοῦ Μαθηταῖς καὶ Ἀποστόλοις εἰπών· Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ Αἶμά μου τὸ τῆς καινῆς Διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεςιν ἁμαρτιῶν.

Ὁ Χορός ψάλλει· Ἀμήν.‡

\* Trullan Canons, Johnson's "Vade-Mecum," vol. ii. p. 272.

† "Liturgy of S. James," p. 60, ed. Neale, 2nd ed. London: Hayes, 1868.

‡ Lit. of S. Basil, *ibid.* p. 159.

The following is Neale's translation of the parallel passage in the Liturgy of S. Mark :

"Likewise also the cup after supper, having taken, and mingled with wine and water, and looking up to heaven to Thee His own Father, our God, and the God of all, He gave thanks, He blessed, He filled with the Holy Ghost, He distributed it to his holy and blessed Apostles and Disciples, saying, (*aloud*) Drink ye all of this.

*Deacon.* Yet pray earnestly.

*Priest.* This is My Blood of the New Testament, which is shed and distributed for you and for many, for the remission of sins.

*People.* Amen.

*Priest.* Do this in remembrance of Me. For as often as ye eat this bread and drink this cup, ye shew forth My death, and confess My Resurrection and Ascension till I come."\*

A. D. 800.  
Alcuin of  
York.

Tria sunt quæ in sacrificio hujus testimonii offerenda sunt; panis, et aqua, et vinum. Sic et panis, qui in corpus Christi consecratur, absque fermento ullius alterius infectionis, debet esse mundissimus; et aqua absque omni forde purissima, et vinum absque omni commixtione alterius liquoris nisi aquæ purgatissimum. Igitur aqua utrique conveniat. Ex aqua et farina panis

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\* The points dwelt on in the Oriental Liturgies with respect to the institution of the Blessed Eucharist, are principally these. Of the bread; that our Lord (1) looked up to Heaven: (2) took *leavened* bread: (3) blessed: (4) brake: (5) Himself received: (6) distributed to His Apostles. Of the Chalice: (1) that He mingled it with wine and water: (2) looked up to heaven: (3) blessed: (4) Himself received: (5) distributed to his Apostles. Neale's "Translations of Primitive Liturgies," p. 22. London: Hayes, 1859.

fit, qui consecratur in corpus Christi: aqua et vinum in sanguinem consecrabitur Christi.\*

"There are three things which in the sacrifice of this testimony are to be offered; bread, and water, and wine. So both the bread, which is consecrated to the body of Christ, without the leaven of any other kneading, ought to be most clean; and the water without any foulness, most pure, and the wine without any admixture of other liquid except water, most genuine. Thus the water would combine with each. From water and flour is made bread, which is consecrated to the Body of Christ; water and wine will be consecrated to the Blood of Christ."

Alcuin of York, whose words are above quoted and translated, was next to Beda the most eminent teacher of the Early English Church, and, under the patronage of the Emperor Charlemagne, became the great restorer of learning on the Continent of Europe. He was born about A. D. 735, educated at the school founded at York by Archbishop Egbert, became Abbot of Tours in 796, and died 19th May, A. D. 804. Compare Churton's "Early English Church," chapter x.

Quod sacrificium de cervisia, vel sola aqua non fiat; sed solummodo aqua vino mixto.†

A. D. 1076.  
Lanfranc,  
Archbishop  
of Canter-  
bury.

"That the sacrifice be not made of beer or water alone, but only of wine mixed with water."‡

\* "Alcuini epist. lxxv. Ad Fratres Lugdunenses," t. i. p. 107, ed. Frobenio: quoted in Dr. Rock's "Church of our Fathers," vol. i. p. 24.

† "Capitula Concilii apud Wintonian celebrati," c. 6. Ex. MS. Cotton. Tiber, c. i. n. 3. Wilkins' "Concilia," vol. i. p. 364.

‡ Compare, "Heads of a Council celebrated at Winchester," c. 6. Johnson's "English Canons," vol. ii. p. 8. Oxford, 1850.



A. D. 1229. Vinum fani faporis, non acidum, nedum acetum, in calice infundatur, aqua modica vino admisceatur, ita quod a vino absorbeatur.\*

“Let wine of a sound flavour, not acid, much less vinegar, be poured into the chalice, let water be mingled with the wine in a small quantity, so that it may be lost in the wine.”

A. D. 1549. “And putting the wine into the chalice, or else into some fair or convenient cup prepared for that use (if the chalice will not serve), putting thereto a little pure and clean water, and setting both the bread and wine upon the altar.”†

A. D. 1579.  
Archbp.  
Parker. Archbishop Parker, although like Queen Elizabeth, strenuous in urging the use of wafer bread in Holy Communion, incidentally in his preface to his edition of the Anglosaxon Paschal Homily expresses disapprobation of the mixture of water with the wine. Upon this point every variety of opinion is expressed by reformers. Latimer, whose language would now hardly be tolerated on a platform, or in a newspaper, much less in a Church of England pulpit, speaks of mixing water with the wine as a thing which he did in the time of his blindness and ignorance. Others of the most violent of the reformers also express individually their disapproval in very strong language. Thomas Becon with astounding ignorance affirms that the Eastern Church uses wine only. Dr. Whitaker, Regius Professor of Divinity, and Master of S. John's

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\* “Constitutiones Willielmi de Bleys,” c. 1; Wilkins’ “Concilia, Mag. Brit.” vol. i. p. 623.

† Rubric in the first “Prayer Book of King Edward the Sixth,” ed. Cardwell, p. 267; Compare Blunt’s “Annotated Book of Common Prayer,” p. 173, note 3. Rivingtons: London, 1866.

College, Cambridge, quoting S. Cyprian, S. Justin Martyr and Clemens Alexandrinus, as favourable to mixing a modicum of pure water with the wine, speaks of it as a thing indifferent.

But the following extracts from Bishop Cooper's writings will serve to show how very far the Reformers were from coming to any consent to condemn this primitive, Catholic, and edifying practice.

“For the authority of the primitive Church to confirm that this is the right use of the Sacrament, I will in this place bring in only two witnesses, which shall not speak of this matter lightly, or by the way, but of very purpose declare the manner that then was used among the people of God, allowed and confirmed by godly and holy fathers. Infomuch that if any other manner had been then used, they could not have omitted the same; especially seeing they professed to declare the manner of Christians therein. Justin, the Martyr, in his Apology, describeth it thus: \* “After

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\* Ἀλλήλους φιλήματι ἀσπαζόμεθα πανσάμενοι τῶν εὐχῶν. Ἐπειτα προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος καὶ ποτήριον ὕδατος καὶ κρίματος, καὶ οὗτος λαβὼν αἶνον καὶ δόξαν τῷ Πατρὶ τῶν ὄλων διὰ τοῦ ὀνόματος τοῦ Υἱοῦ καὶ τοῦ Πνεύματος τοῦ Ἁγίου ἀναπέμπει, καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξιώσθαι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται· ὃν συντέλεσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων, Ἀμήν. Τὸ δὲ Ἀμήν τῇ ἑβραϊδὶ φωνῇ τὸ γένοιτο σημαίνει. Εὐχαριστήσαντος δὲ τοῦ προεστῶτος καὶ ἐπευφημήσαντος παντὸς τοῦ λαοῦ, οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόνασιν ἐκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ ευχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι. Καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῖν εὐχαριστία. . . . Καὶ τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροῦς μερόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράματα τῶν προφητῶν ἀναγινώσκεται, μέχρις ἐγχωρεῖ. Εἶτα πανσαμένου τοῦ ἀναγινώσκοντος, ὁ προεστὼς

prayer we salute each other with a kifs : then bread and the cup mixed with water is brought to the chief brother, which after he hath taken, giving praise and thanks unto the Father of all, in the name of the Son and Holy Ghost, for a space he continueth in thanksgiving. After prayers and thanksgiving, the whole company saith Amen. When the minister's giving of thanks, and the people's well-wishing is finished, those which we call deacons give part of the bread and cup, over which thanks is given, unto every one that is present, yea, and suffer the same to be carried to them that be absent. This nourishment we call Eucharistiam, the sacrament of thanksgiving." A little after he declareth the same thing again. "On Sunday," saith he, "companies of the town and country come together, where lessons of the prophets and apostles be read. When the clerk ceaseth, the minister exhorteth and allureth them to the imitation of so holy things. After, we all arise and pray. Then (as I said) bread and wine mixed with water is brought forth, and the chief minister, so much as he can, prayeth, and giveth thanks, the people singing Amen. Then the things consecrated are distributed to all present and be sent by the deacons to those that be absent."

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διὰ λόγου τὴν νοουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μνήσεως ποιεῖται. "Ἐπειτα ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πεμπομεν. Καὶ, ὡς προέφημεν, πανσαμένων ἡμῶν τῆς εὐχῆς ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει, καὶ ὁ λαὸς ἐπευφημεῖ λέγων τὸ ἀμήν· καὶ ἡ διάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἐκάστῳ γίνεται, καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται.—"Just. Mart. Apol." 1, §§ 65-67. "Op. ed. Otto. Jen." 1847, 8vo. tom. i. pt. 1, pp. 154-60.

The same form and manner of celebration of the Sacrament, with very little difference, is witnessed by Dionysius; who in "*Ecclesiastica Hierarchia*," after he hath described a few other circumstances and noted that only they tarried in the Church which were meet for the sight and communion of the divine and holy sacrament, addeth this: "After he hath shown the gifts of those divine works, he both cometh to the communion of the same himself, and also allureth other. When the divine communion is both taken and given it endeth in holy thanksgiving."\*

Would a man desire any plainer testimony of the use of the Lord's Supper in the primitive Church? Doth not all things agree with the institution of Christ, and the example of the Apostle?" †

\* The Editor here gives in a note the original passages from Dionys. Areop. *De Eccles. Hierarch.* c. 3. *Op. Antw.* 1634. Tom. i. pp. 284 and 299, 300.

† "Defence of the Truth," pp. 80-83, by Thomas Cooper, Fellow of S. Mary Magdalen College, Oxford, and afterwards successively Bishop of Lincoln and Winchester. London: 1562; reprinted Cambridge, 1850, ed. Goode, Parker Society.

## ALTAR LIGHTS.

THE ANGLOSAXON RULE AND PRACTICE OF  
HAVING TWO ALTAR LIGHTS, OR AT LEAST  
ONE BURNING DURING CELEBRATION.

### XIV.

A. D. 957.

**A**COLITUS is gecweden sethe candele oththe tapor byrth to Godes thenungum, thonne mann godspell ræt, oththe thonne man halgath thæt hufl æt tham weofode; na swylce he to-dræfe tha dymlican theoftra, ac thæt he gebycnige blyffe mid tham leohte, Criste to arwurthnyffe the is ure leoht.

14. "Acoluthus he is called who bears the candle or taper, in God's ministries, when the Gospel is read, or when the housel is hallowed at the altar; not to dispel, as it were, the dim darkness, but, with that light, to announce bliss, in honour of Christ who is our light." \*

Acolythi Græcè, Latine ceroferarii dicuntur, a deportandis cereis quando legendum est Evangelium, aut sacrificium offerendum: tunc enim accenduntur luminaria ab eis, et deportantur, non ad effugandos tenebras, dum sol eodem tempore rutillet, sed ad signum lætitiæ demonstrandum, ut sub typo luminis corporalis illa lux ostendatur de qua in Evangelio legitur,†

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\* "Canons of Elfric," Thorpe, vol. ii. pp. 348-9. Johnson's "English Canons," vol. i. p. 392, Oxford, 1850.

† S. John i. 9.

erat lux vera, quæ illuminat omnem hominem venientem in mundum.\*

And a fi byrnende leoht on circan thonne man A. D. 960.  
mæffan finge.†

“And let there be always a light burning in church when mafs is being fung.”‡

Johnson here translates the words, “And a fi byrnende leoht,” correctly, *And let a light be always burning*; Thorpe translates, *And let there be always burning lights*; but the Anglofaxon words do not indicate more than one light. “Byrnende leoht” might be singular or plural, but the verb “fi” (or “fy”) is the singular form of the subjunctive present, as the Latin *fit*: the plural would be “syn,” as the Latin *sunt*.§

Although there is no question as to the Catholicity of *two* altar lights,|| *one* was expressly tolerated in England for more than three hundred years.

The above Anglofaxon canon is well illustrated by the concluding words of a canon of the year 1322: Et tempore, quo missarum solennia peraguntur, accendantur duæ candelæ, vel ad minus una.¶ *And at the time in which the solemnities of masses are performed, let there be kept burning two candles, or at least one.*

\* “Gratiani Decretum,” Dist. xxi. Cleros.

† “Canons in King Edgar’s Reign,” c. 42, Thorpe, ii. p. 252.

‡ Cf. Johnson’s “English Canons,” vol. i. p. 420, Oxford, 1850.

§ Compare Thorpe’s “Anglofaxon Grammar from the Danish of Rask,” sections 151, 259, 266. London, Trübner, 1865.

|| See “Directorium Anglicanum,” by F. G. Lee, pp. 12, 13, note 2. London, Bosworth, 1866.

¶ Wilkins’ “Concilia,” vol. ii. p. 513. See below, p. 69.

Two altar lights are expressly ordered in the Rite of S. Osmund (*see below*, p. 81).

Theſaurarii *officium* est ornamenta et theſauros eccleſie conſervare, luminaria ſubminiſtrare ſcilicet :

Dominica prima in Adventu quatuor cereos ad utraſque veſperas et ad matutinas et ad miſſam ſcilicet duos inſuper altari et alios duos in gradu coram altari, *et ſeq.\**

“The treaſurer’s duty is to take care of the ornaments and treaſures of the Church, to provide lights, to wit :

On the firſt ſunday in Advent four wax candles for both veſpers and for matins and for maſs, that is to ſay, two above the altar and other two on the ſtep before the altar, &c.”

#### ILLUSTRATIONS OF THE ANGLOSAXON RULE AND PRACTICE OF HAVING TWO ALTAR LIGHTS, OR AT LEAST ONE, BURNING DURING THE HOLY COMMUNION.

There ſhall come a ſtar out of Jacob.†

Quoniam tu illuminas lucernam meam, Domine : Deus meus, illumina tenebras meas.‡

Fortham thu onæleſt min leoht-fæt ; Drihten, min God, onlyht mine thyſtru.§

Thou alſo ſhalt light my candle : the Lord my God ſhall make my darkneſs to be light.||

\* Theſaurarii Officium in S. Osmund’s Rite, c. 5, Dr. Rock’s “Church of our Fathers,” vol. iii. pt. 2, Appendix, p. 3.

† Numbers xxiv. 17.

‡ Ps. xvii. 29. Vulgate.

§ Ps. xvii. 27. Aldhelm.

|| Prayer Book.

Dominus illuminatio mea et salus mea.\*

Drihten is min onlyhtend, and min Hælend,† *i. e.*  
*The Lord is my enlightener and my Saviour.*

The Lord is my light and my salvation.‡

Quoniam apud te est fons vitæ: et in lumine tuo  
 videbimus lumen.§

9. Forthæm mid the is lifes wyll, and of thinum  
 leohte we beoth onlihte,|| *i. e.*

*For with Thee is the well (i. e. fountain) of life, and  
 of Thy light we shall be enlightened.*

For with Thee is the well of life: and in Thy light  
 shall we see light.¶

And, lo, the star, which they saw in the east, went  
 before them, till it came and stood over where the  
 young child was.\*\*

Neither do men light a candle and put it under a  
 bushel, but on a candlestick; and it giveth light to all  
 that are in the house.††

If thy whole body therefore be full of light, having  
 no part dark, the whole shall be full of light, as when  
 the bright shining of a candle doth give thee light.‡‡

I am the light of the world.§§

I am the root and offspring of David, and the  
 bright and morning star.||||

“Which rose from the darkness of the Grave, and by that Resur-  
 rection on the morning of the first Lord’s Day brought Life and  
 Immortality to Light.” Wordsworth’s Gr. Test. Rev. xxii. 16; cf.  
 Wordsworth on Rev. ii. 26.

\* Ps. xxvi. 1. Vulgate.

† Aldhelm.

‡ Ps. xxvii. 1. Prayer Book.

§ Ps. xxxv. 10. Vulgate.

|| Ps. xxxv. 9. Aldhelm.

¶ Ps. xxxvi. 9. Prayer Book.

\*\* S. Matt. ii. 9.

†† S. Matt. v. 15.

‡‡ S. Luke xi. 36.

§§ S. John viii. 12; ix. 5;

|||| Rev. xxii. 16.

cf. i. 4—9.



Bethleem is gereht "Hlaf-hus," and on hire wæs Crist, fe sotha hlaf, acenned, the be him sylfum cwæth, "Ic eom fe lifica hlaf, the of heofenum astah, and sethe of tham hlafe geett ne swylt he on ecnyffe." Thæs hlafes we onbyriath thonne we mid geleasan to husle gath; forthan the thæt halige husel is gastlice Cristes lichama; and thurh thone we beoth alysfede fram tham ecan deathe.

"Bethlehem is interpreted *Bread-house*, and in it was Christ, the true bread, brought forth, who saith of Himself, 'I am the vital bread, which descended from heaven, and he who eateth of this bread shall not die to eternity.' This holy bread we taste when we with faith go to housel; because the holy housel is spiritually Christ's body; and through that we are redeemed from eternal death." \*

He is soth leoht the todræfde tha theoftra thifes

\* Elfric's "Homilies," ed. Thorpe, vol. i. pp. 34, 35. Compare a deeply interesting description, with illustrations, of the "Beata-lehem" or "House of Bread" connected with Abyssinian churches in the *Illustrated London News* of Aug. 15, 1868. In Abyssinia the Holy Communion appears to be administered from the steps of the west door of the church, with the accompaniment of *one* light, carried by an acolyte. Possibly the *one* light of the Anglo-Saxon and Abyssinian Churches may have been originally adopted in reference to the "Star of Bethlehem," which was God's own symbol that Christ is the Light of the World.

The Star of Bethlehem is also commemorated in Eastern Liturgies by the "asterisk," a frame placed over the Holy Bread by the priest while saying the versicle:

"And the star came, and stood over where the young Child was."

See engraving of "asterisk," and description of its use, in "Translations of Primitive Liturgies," edited by Rev. J. M. Neale, p. 170. London: Hayes, 1859.

lifes, swa swa he sylf cwæth on his godspelle, " Ic eom leoht ealles middangeardes, se the me fyligth, ne cymth he na on thystrum, ac he hæfth lifes leoht." Swa swa leoht todræfth theoftra, swa eac todræfth Cristes lufu and his geleafa ealle leahtras and synna fram ure heortan : and he is wuldor and blifs ealles gelyfedes folces.

" He is the true light who scattered the darkness of this life, as He Himself said in His gospel, ' I am the light of all the world ; he who followeth Me shall not come into darkness, but he shall have the light of life.' As light scatters darkness, so also love and faith of Christ scatter all vices and sins from our heart ; and he is the glory and blifs of all believing people."\*

Thæt sothe Leoht, Hælend Crist, the onlihte ealne middaneard, onlihte ure mod mid his godcundan leohte.

" May the true Light, Jesus Christ, who enlighteneth all the world, enlighten our minds with His divine light." †

Tempore, quo missarum solennia peraguntur, accendantur duæ candelæ, vel ad minus una. ‡ A. D. 1322.

" At the time when solemn masses are being performed, let two candles be burning, or at least one."

Lyndwood also gives the constitution from which the above words are taken, and the following is an extract from the gloss upon them :

Duæ candelæ. Est enim a parte Juris ordinatum, quod Sacerdos sine lumine Ignis non celebret Missam.

\* Elfric's " Homilies," ed. Thorpe, vol. i. pp. 144, 145.

† Ibid. vol. ii. pp. 294, 296.

‡ *Constitutiones provinciales dom. Walteri Raynold, Cantuar. Archiepiscopi.* Wilkins, vol. ii. p. 512. Cf. Johnson's Canons, vol. ii. p. 338. Oxford, 1851.

*Extra eo. c. ult. ubi de hoc.* Si tamen faciat, nihilominus conficit, licet graviter peccet, secundum *Hofstien.* ibi, et concordant alii *Docto.* Et nota, quòd candelas in Celebratione Missæ arsuras convenit esse de cera potius quam de alia materia. Candela namque sic ardens significat ipsum Christum, qui est splendor Lucis æternæ. *Extra eo. c. sane.\**

A. D. 1547. In the Injunctions of King Edward VI. it is ordered :—

“That all Deans, Archdeacons, Parsons, Vicars, and other Ecclesiastical persons—shall suffer, from henceforth, no torches, nor candles, tapers, or images of wax, to be set before any image or picture, but only two lights upon the High-Altar, before the Sacrament, which, for the signification that Christ is the very true Light of the World, they shall suffer to remain still.”†

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\* “Lyndwood Provinciale,” lib. iii. tit. 23, p. 236. Oxon. 1679.

† “Injunctions” by King Edward VI. pp. 2, 3, ed. Sparrow. Lond. 1684. Cf. Dr. Hook’s “Church Dictionary,” art. Lights on the Altar.

## INCENSE.

**I**NCENSUM Domini incendatur in natale sancto-  
rum pro reverentia diei, quia ipsi sicut lilia dede-  
runt odorem suavitatis et aspererunt ecclesiam Dei,  
sicut incensu aspergitur ecclesia primitus juxta altare.\*

A. D. 668,  
690.

“Let incense of the Lord be burned on the birthday of saints, in reverence of the day, because they, as lilies, have given forth an odour of sweetness, and have perfumed the Church of God like as a church is first perfumed with incense near the altar.”

The use of incense and thurible by Abbot Ceolfrid  
in his solemn leave-taking, after early communion,  
before setting out for Rome, is incidentally mentioned  
by S. Beda. †

A. D. 716.

XLIII. And we lærath, thæt man ne forgyme ænig  
gehalgod thingc, ne halig wæter, ne sealt, ne stor, ne  
hlaf: ne ænig thingc haliges.

A. D. 960.

43. And we enjoin, that no holy thing be neg-  
lected, neither holy water, nor salt, nor incense, nor  
bread; nor anything holy. ‡

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\* Theodorus, “Pœnitentiale,” lib. ii. § 9. “Die Bußordnungen der abendländischen Kirche,” von Dr. F. W. H. Wafferfchleben, p. 202; Halle, 1851. Cf. Capitula Dacheriana, c. 48, *ibid.* p. 149. Cf. etiam Theod. Pœnit. c. xlviii. § 2. Thorpe, ii. p. 57.

† Cf. Smith’s “Beda,” p. 300.

‡ “Canons in King Edgar’s Reign,” c. 43. Thorpe, ii. pp. 225-255.

The water mentioned in this canon is not to be con-founded with the pure water to be added to the wine, and the salt was not to be used in the eucharistic sacri-fice, but in a preparatory ceremony of sprinkling holy water, as will be clear from the following extract :—

Se mæsse-preost sceal halgian fealt and wæter on ælcum Sunnan-dæge, ær tham the he mæssige, and stre-dan geond tha cyrcean, and ofer thæt folc, and healdan thæt wæter, gif hit swa habban wille, oth thæt he othter halgie on tham othrum Sunnan-dæge.

“ The mafs-priest shall hallow salt and water on every Sunday, before he masses, and sprinkle it all over the church, and over the people, and keep that water, if it will so hold out, till he hallow other on the next Sunday.”\*

The following deeply interesting passages illustra-ting the scriptural and spiritual use of incense by our Anglofaxon forefathers, are from a form for dedica-ting a Church, in a manuscript Anglofaxon Pontifi-cal, formerly in the monastery of Jumieges, and now preserved in the Public Library at Rouen, No. 362. The date of the manuscript is about A.D. 1000, as shewn by Mr. Gage, who has printed it at length in *Archæologia*, vol. xxv., as an Appendix to his learned paper upon it, read before the Society of Antiquaries, 28th March, 1833.

“ The form (says Mr. Gage) agrees for the greater part both with the order of dedication in the Pontifical of Egbert, Archbishop of York, and the Benedic-

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\* Elfric's "Second Epistle at the Distribution of Chrism," Bodl. MS. Jun. 121. f. 111. *et seq.* quoted in Soames's "Anglofaxon Church," p. 316. London, J. W. Parker, 1844.

tional or Pontifical at Rouen, probably of Aethelgar, Archbishop of Canterbury, a predecessor of Robert, whose name it bears."

The Pontifical of Egbert, Archbishop of York, was printed by the Surtees Society, in 1853, from MS. No. 138 in the Imperial Library at Paris, dans le fonds du supplement Latin; and, notwithstanding a general resemblance, the variations from the Rouen MS., No. 362, are such as to make it a distinct Pontifical. The agreement of the last-named manuscript with MS. 27 of about the same date, called "*Benedictionarius Roberti, Archiepiscopi*;" also in the Public Library of Rouen, and also formerly belonging to the monastery of Jumieges, appears to be more complete; but it should be remembered that these are distinct manuscripts.\*

## OREMUS.

Omnipotens sempiterne Deus, effunde super hunc A. D. 1000.  
locum gratiam tuam, et omnibus in te sperantibus  
auxilium tui muneris ostende, ut hic et sacramen-  
torum tuorum virtus, et votorum optinetur effectus,  
per Dominum.

Let us pray.

Almighty Everlasting God, pour forth upon this place Thy favour, and to all that hope in Thee, vouchsafe the help of Thy grace, that here the power of Thy Sacraments, and the fulfilment of prayers may be obtained, through the Lord.

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\* Compare Mr. Gage's paper read 9th February, 1832, *Archæologia*, vol. xxiv. pp. 118-136.

## ALIA.

A. D. 1000.

Deus qui de vivis et electis lapidibus eternum majestati tuæ condidisti habitaculum, auxiliare populo supplicanti, ut quod ecclesiæ tuæ corporalibus proficit spatium spiritalibus amplificetur augmentis, per Dominum.

*Inde faciens crucem cum incenso super altare cum Antiphona, fumificante turribulo.*

Domine ad te dirigatur oratio mea sicut incensum in conspectu majestati tuæ. *Pl.* Domine clamavi ad te. *All.* Ecce odor filii mei sicut odor agri quem benedixit Dominus. *Pl.* Lauda Hierusalem Dominum.

## ANOTHER.

O God, who of living and chosen stones does build for Thy Majesty an eternal habitation, assist the supplications of Thy people, that what is added to Thy Church in corporal space may be an amplification in spiritual increase, through the Lord.

*Then making a cross with incense over the altar with Antiphon, the thurible smoking.*

O Lord, to Thee let my prayer be directed as incense in sight before Thy Majesty.

*Psal.*—Lord I call upon Thee. Allelujah.\*

See the smell of my son is as the smell of a field which the Lord hath blessed.†

*Psal.*—Praise the Lord, O Jerusalem.‡

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\* Ps. cxli. Prayer Book. † Gen. xxvii. 27. ‡ Ps. cxlvii. 12.

## BENEDICTIO TURRIBULI.

Deus ad cujus sepulchrum cum aromatibus in specie A. D. 1000.  
 sanctarum animarum virtutes sanctorum operum gef-  
 tantium diluculo mulieres venisse memorantur, et in  
 cujus conspectu angelus aureum habens turribulum  
 stetit. et datis incensis in orationibus sanctorum omnium  
 ante thronum Domini adolevisse celesti visione divul-  
 gatur, adesto propitius et hoc turribulum celesti bene-  
 dictione perfunde ut quicumque ex eo timiamatis vel  
 turis flagrantiam sentiant. tua donante immensa cle-  
 mentia, odores orationum ante conspectum majestatis  
 tuæ sanctarum per manus sanctorum emittant ange-  
 lorum ac perfolvant per Dominum.

## BLESSING OF THE THURIBLE.

O God, to Whose sepulchre women are related to  
 have come with sweet spices very early in the morn-  
 ing,\* as a type of faintly souls bringing the virtues of  
 faintly works; and in Whose sight the angel is, in the  
 heavenly vision, revealed to have stood holding the  
 golden censer, and to have offered before the throne  
 of the Lord with the prayers of all saints the incense  
 delivered to him;† be favourably present, and fill this  
 censer with Thy heavenly benediction, that all who  
 may smell from it the fragrance of sweet spices or  
 incense, may, by the gift of Thy infinite mercy, send  
 forth and pay by the hands of the holy angels into  
 the sight of Thy majesty the odours of holy prayers,  
 through the Lord.

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\* S. Mark xvi. 1, 2.; S. Luke xxiv. 1.

† Rev. viii. 3, 4; *quoted below*, p. 83.



## ALIA.

A. D. 1000. Domine Deus Omnipotens cui adfistunt exercitus Angelorum cum tremore. quorum servitus in vento et igne convertitur. dignare respicere et benedicere hanc creaturam incensi. ut omnes languorum insidias odorem ipsius sentientes effugiant. et separentur a plasmate tuo quos pretioso sanguine filii tui redemisti. et numquam lædantur a morfu antiqui serpentis. per.

## ANOTHER.

O Lord God Almighty, whom hosts of angels serve with trembling, rendering their service in wind and fire, deign to look upon and bless this creature of incense, that all who smell its odour may escape the inroads of languor, and that being those whom Thou hast redeemed with the precious blood of Thy Son, they may be set apart by Thy fashioning, and be never hurt by the bite of the old serpent, through.

## ALIA.

Veniat ergo, Omnipotens Deus, super hoc incensum larga tuæ benedictionis infusio. ut quocumque ex hujus aliquid purificationis fuerit ministerio deportatum. expulsa diabolicæ fraudis nequitia. virtus tuæ majestatis adfistat.

## ANOTHER.

Vouchsafe, Almighty God, upon this incense a large infusion of Thy benediction, that, whithersoever any purification shall be carried by its instrumentality, the iniquity of devil's fraud may be thence expelled, and the power of Thy Majesty may thither come.

## ALIA ORATIO QUANDO ERGA ALTARE DEPORTATUR.

Exorcizo te omnis immundissime spiritus. omne A. D. 1000.  
phantasma inimici. in nomine Dei patris omnipotentis  
et in Jesu Christi [filii] ejus et Spiritûs Sancti. ut exe-  
atis et recedatis ab hac specie timiamatis sive incensi.  
cum omni fallacia ac nequitia vestra. ut sit hæc species  
sanctificata in nomine Domini nostri Jesu Christi, ut  
omnes gestantes tangentes odorantes eam virtutem et  
auxilium precipiant Spiritus Sancti. ita ut non ibidem  
ubi hæc incensa vel timiamata fuerint adpropinquare  
andeatis nec adversa inferre presumatis. adjuro te per  
nomen et per virtutem Dei patris omnipotentis et Jesu  
filii ejus qui venturus est in Spiritu Sancto judicare  
vivos ac mortuos et nos prevaricatores et seculum per  
ignem. Amen.

ANOTHER PRAYER WHEN IT IS CARRIED TOWARDS  
THE ALTAR.

I exorcise thee, every foul spirit, every form of the  
enemy, in the name of God the Father Almighty, and  
in [the name] of Jesus Christ his Son and of the Holy  
Spirit, that ye come out and depart from this material  
of sweet spices or incense, together with all your deceit  
and iniquity, that this material may be sanctified in the  
name of our Lord Jesus Christ, that all who carry it,  
touch it, smell it, may receive the power and succour  
of the Holy Spirit, so that you may not dare to ap-  
proach nor presume to bring in hostile devices in the  
same place where this incense and these sweet spices  
may have been. I adjure thee by the name and by  
the power of God the Father Almighty, and of Jesus

Christ his Son, who is about to come in the Holy Spirit to judge the quick and dead and our offending selves, and the world by fire. Amen.

## ALIA.

A. D. 1000.

Æternam ac justissimam pietatem tuam deprecamur Domine sanctissime pater omnipotens æterne Deus. ut benedicere digneris hæc timiamata vel incensi speciem. ut sit incensum majestati tuæ in odorem suavitatis acceptum, sit a te hæc species benedicta. sit per invocationem sancti nominis tui sanctificata. ita ut ubicumque fumus ejus pervenerit. extricetur et effugetur omne genus demoniorum sicut incensu jecoris piscis quem Raphahel Archangelus Tobiam famulum tuum docuit cum ascendit ad Sarræ liberationem. descendat benedictio tua super hanc speciem incensi et timiamatis. sicut in illo de quo David Propheta tuus cecinit dicens. Dirigatur oratio mea sicut incensum in conspectu tuo. Sit nobis odor consolationis suavitatis et gratiæ. ut fumo isto effugetur omne phantasma mentis et corporis. ut simus Pauli apostoli voce bonus odor Deo. Effugient a facie incensi hujus et timiamatis omnes demonum incurfus sicut pulvis a facie venti. et sicut fumus a facie ignis. presta hoc piissime pater bonæ odoris incensum ad opus ecclesiæ tuæ ob causam religionis jugiter permanere. ut mystica nobis significatione Spiritualium virtutum flagrans ostenderet odor suavitatum. Tuæ ergo quæsumus Omnipotens Deus immensæ majestatis dextera hanc creaturam benedicere ex diversarum rerum commixtione infectam dignare. ut in virtute Sancti nominis tui omnes immundorum spirituum phantasticos incurfus effugare. omnesque morbos

reddita fanitate expellere. ubicumque fumus aromaticum ejus affluerit. mirabiliter possit atque in odore fragrantissimo tibi Domine perpetua redoleat suavitate per Dominum nostrum. Ordo ad Benedicendam seu dedicandam Basilicam. Ex M.S. Pontificali Anglo-Sax. Monasterii Gemmetensis quod extat in Bib. Pub. Rothomag, nu. 362. "Archæologia," vol. xxv. p. 265-6.

## ANOTHER.

Lord most Holy, Father Almighty, Eternal God, we pray Thee of Thy eternal and all-just lovingkindness that Thou wouldest deign to bless these sweet spices and this material of incense, that when burnt to Thy Majesty it may be for an accepted odour of sweetness, that this material may be blessed by Thee, that it may be sanctified by the invocation of Thy holy name, so that wherever its smoke may have come every kind of evil spirit may be compelled forth and put to flight as by the burning of the fish's liver respecting which the Archangel instructed Tobias Thy servant when he went up to the setting free of Sarah.\* May Thy blessing descend upon this material of incense and sweet spice, as in the case of that of which Thy prophet David sang, saying, "Let my prayer be set forth in Thy sight as the incense."† May it be to us an *odour* of consolation, sweetness, and grace, that by its smoke every delusion of mind and body may be driven forth, that we may be, in the language of the Apostle Paul, a sweet smelling savour to God.‡ From the face of this incense and sweet spice any assault of demons shall flee away as dust before the wind, and as smoke from the

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\* Tobit viii. 2, 3.

† Ps. cxli. 2.

‡ Eph. v. 2.

fire. Make this incense of sweet odour, O most loving Father, ever to abide for the work of Thy Church and the cause of religion, that its fragrant odour of sweetness may by signification of spiritual virtues set forth to us mystical things. Deign, therefore, we beseech thee, Almighty God, to bless with the right hand of Thine infinite Majesty this creature compounded by the mixture of various ingredients ; that in virtue of Thy Holy Name it may be of wondrous power to put to flight all delusive assaults of unclean spirits, to drive away all diseases with restoration of health wherever the smoke of its aromatics shall have reached, and that it may in most fragrant odour ever teem forth to Thee, O Lord, with perpetual sweetness, through our Lord.

Translated from the Order for Blessing or Dedicating a Church, from a manuscript Anglo-Saxon Pontifical, now in the Public Library at Rouen, No. 362, formerly belonging to the Abbey of Jumieges, appended to a Paper by John Gage, Esq., F.R.S., &c., read 28th March, 1833, "*Archæologia*," vol. xxv.

There are also some brief directions respecting incense in the "*Pontifical*" of Egbert, Archbishop of York, A.D. 732—766, printed from a MS. in the Imperial Library, Paris, in the Publications of the Surtees Society, vol. xxvii. pp. 39, 119, 130, A.D. 1853.

A. D. 963. In Anglo-Saxon illuminations of the Visitation of the Maries to the Sepulchre, "bringing the spices which they had prepared,"\* the foremost of the three women is represented carrying a censer or thurible hanging

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\* St. Luke, xxiv. 1.



ILLUSTRATIONS OF THE ANGLOSAXON USE OF  
INCENSE.

"And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices, with pure frankincense: of each there shall be a like *weight* :

"And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy," *et seq.\**

Compare the constant use of such sacred incense in the services of the Tabernacle, and afterwards of the Temple, throughout the Jewish dispensation.

"The kings of Arabia and Saba shall bring gifts."†

"Let my prayer be set forth in thy sight as the incense."‡

Dirigatur oratio mea sicut incensum in conspectu tuo.

Sy on thinre gefiththe,  
Mines sylfes gebed  
ful recene gereht,  
fwa ricels byth,  
thonne hit gifre  
gleda bærnath.§

Bishop Aldhelm's poetical paraphrase, as above, indicates familiarity with the use of incense, and may be expressed in modern English as follows:—

*So be in Thy sight myself's prayer full swiftly poured as incense is when greedy gledes are burning it.*

\* Ex. xxx. 34, 35.

† Ps. lxxii. 10.

‡ Ps. cxli. 2.

§ Liber Psalmorum, Lat. et Anglofax. Thorpe, p. 413.

"All they from Sheba shall come : they shall bring gold and incense ; and they shall show forth the praises of the Lord."\*

"For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles ; and in every place incense shall be offered unto my name, and a pure offering."†

"According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

"And the whole multitude of the people were praying without, at the time of incense.

"And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense."‡

"And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold and frankincense, and myrrh."§

"And another angel came and stood at the altar having a golden censer ; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand."||

We habbath gesæd embe thas thryfealdan lac, hu hi to Criste belimpath : we willath eac secgan hu he to

\* Is. lx. 6.

† Mal. i. 11.

‡ S. Luke i. 9-11. See below, p. 110.

§ S. Mat. ii. 11.

|| Rev. viii. 3, 4.



us belimpath æfter theawlicum andgite. Mid golde witodlice bith wiſdom getacnod, ſwa ſwa Salomon cwæth, “Gewilnigendlic gold-hord lith on thæs witan muthe.” Mid ſtore bith gefwutelod halig gebed, be tham fang ſe ſealm-ſcop. “Drihten, fy min gebed aſend ſwa ſwa byrnende ſtor on thinre gefiththe.” Thurh myrran is gehiwod cwelmbærnyſ ures flæſces; be tham cweth ſeo halige gelathung. “Mine handa drypton myrran.” Tham acennedan Cyninge we bringath gold, gif we on his gefiththe mid beorhtnyſſe thæs upplican wiſdomes ſcinende beoth. Stor we him bringath, gif we ure gethohtas thurh gecnyrdnyſſe haligra gebeda on weofode ure heortan onælath, thæt we magon hwæt-hwæga wynſumlice thurh heofonlice gewilnunge ſtincan.

We have ſaid concerning theſe threefold gifts, how they apply to Chriſt: we wiſh alſo to ſay how they, in a moral ſenſe, apply to us. By gold is wiſdom betokened, as Solomon ſaid, “A deſirable gold-treafure lieth in the wiſe man’s mouth.”\* With frankincenſe is manifeſted holy prayer, concerning which the Pſalmiſt ſang, “Lord, be my prayer ſent forth like burning frankincenſe in thy fight.”† By myrrh is typified the mortification‡ of our fleſh, concerning which the holy Church § ſays, “My hands dropt myrrh.”|| To the born King we bring gold, if we are ſhining in his fight with the brightneſs of heavenly wiſdom. Frankincenſe we bring him, if we, by diligence of

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\* Cf. Prov. xx. 15, Vulgate.

† Ps. cxli. 2.

‡ “Mortality,” Thorpe.

§ “Congregation,” Thorpe.

|| Cant. v. 5.

holy prayers, kindle our thoughts on the altar of our heart, so that we may, through heavenly desire, give forth a sweetish favour.\*

In the Liturgies of the Eastern Church, both ancient and modern, incense is offered with many beautiful, spiritual, and scriptural prayers, and is abundantly used in censing both persons and things.†

In the Anglo-Saxon Church thuribles with burning incense were not only used liturgically, that is in direct connection with the Holy Eucharist, but were applied to many other religious and pious uses. From the illustrations in these pages it would appear that thuribles were used in Anglo-Saxon times by laymen and even by women. It is very undesirable that the burning of incense, which in the Jewish Church was strictly limited to religious and sacerdotal use, and which in the greater part of the Christian Church has ever been looked upon as a proper, beautiful, and edifying accompaniment in the solemn celebration of the Holy Eucharist, should become too common or be used for private and domestic purposes. Of this there appears to be some danger. The harp, the most heavenly of instruments, the special delight of the sweet psalmist of Israel, and the use of which is indicated by the very word psalm, is now well nigh lost to Divine Service, and is degraded to the accompaniment of bad songs and pothouse orgies. Organs are used in private

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\* Elfric's "Homilies," ed. Thorpe, vol. i. pp. 117, 119.

† See Liturgies of S. Mark, S. James, S. Clement, S. Chrysostom, and the Church of Malabar, translated by Rev. J. M. Neale, M.A. London: Hayes, 1859, pp. 4, 10, 32, 63, 101, 109, 134, 144, 169, 171, 173.

houses, concert halls, and even in gin palaces, for all sorts of music. There is already a sale for very small thuribles "for gentlemen to use in their rooms;" and in the book of the Revelation of St. John, "frankincense" is enumerated among the articles of traffic between the merchants of the earth and Babylon, which we may suppose to be the Anti-Christian, self-seeking, self-idolising power of the world.

Nevertheless, although it may be well for Churchmen to be on their guard against assisting in any way to make the burning of incense too common, there are some Anglo-Saxon uses of incense which seem well worthy of being restored where possible, as for instance in connection with the burial of the dead, whether there be a celebration of the Holy Communion or not. The very quaint illustration given below would seem to indicate that among the English of the pre-conquestal period, the thurible was lovingly used by lay assistants, before interment, at the placing of the body in the coffin, but the religious intention of the act is indicated by the depicting of the Church in the distance. Christians prefer to bury their dead, rather than to burn them as the old heathens did, because Christ was buried. They desire to be like Him in death, as well as in life, and to follow as closely as may be His steps through the grave and gate of death to a joyful resurrection. As, therefore, our Lord accepted the unsparing love of Mary Magdalene in anointing His body, to the burying,\* of Nicodemus in providing abundance of aromatic spices† to be

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\* S. Mark xiv. 8.

† S. John xix. 39; cf. 2 Chron. xvi. 14.

wrapped in the folds of His winding sheet, as well as to be burned around His Sacred Body; and as it is expressly recorded that the women, very early in the morning, came unto the sepulchre,\* bringing the spices which they had prepared, so it seems but reasonable that incense should be used in connection with Christian burial, even in the present transitional state of the ritual of the Church of England, when such a use of incense is known to be in conformity with the feelings of the deceased before departure out of this life, and not to be objected to by the mourners. In addition to conformity with the burial of Christ, many are the devotional reflections which might be connected with the use of incense at burials. Among other considerations, it may be regarded as a token that the corruption which now constrains us, like Abraham of old, to bury the dead out of our sight, is only for a little while, and that He Who preserved His Holy One from seeing corruption, and Who has given, and still giveth, spices of such sweetness and power, can and will more than repair the work of destruction, causing this corruptible to put on incorruption, and this mortal to put on immortality.† But, in all such matters of mere ritual, it should be well understood by all that there is, and can be, no compulsion. Ethelbert, the first English king who was baptized, took care that no man should be driven to embrace Christianity against his will, “only showing more hearty love to those who believed,” says Bede, “as if they were become his fellow citizens, not only

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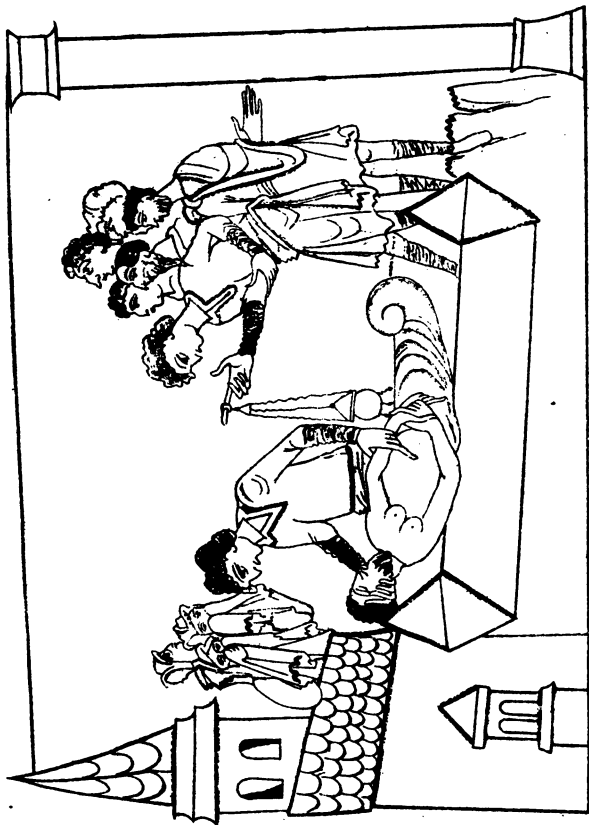
\* S. Luke xxiv. 1; S. Mark xvi. 1.

† 1 Cor. xv. 53.

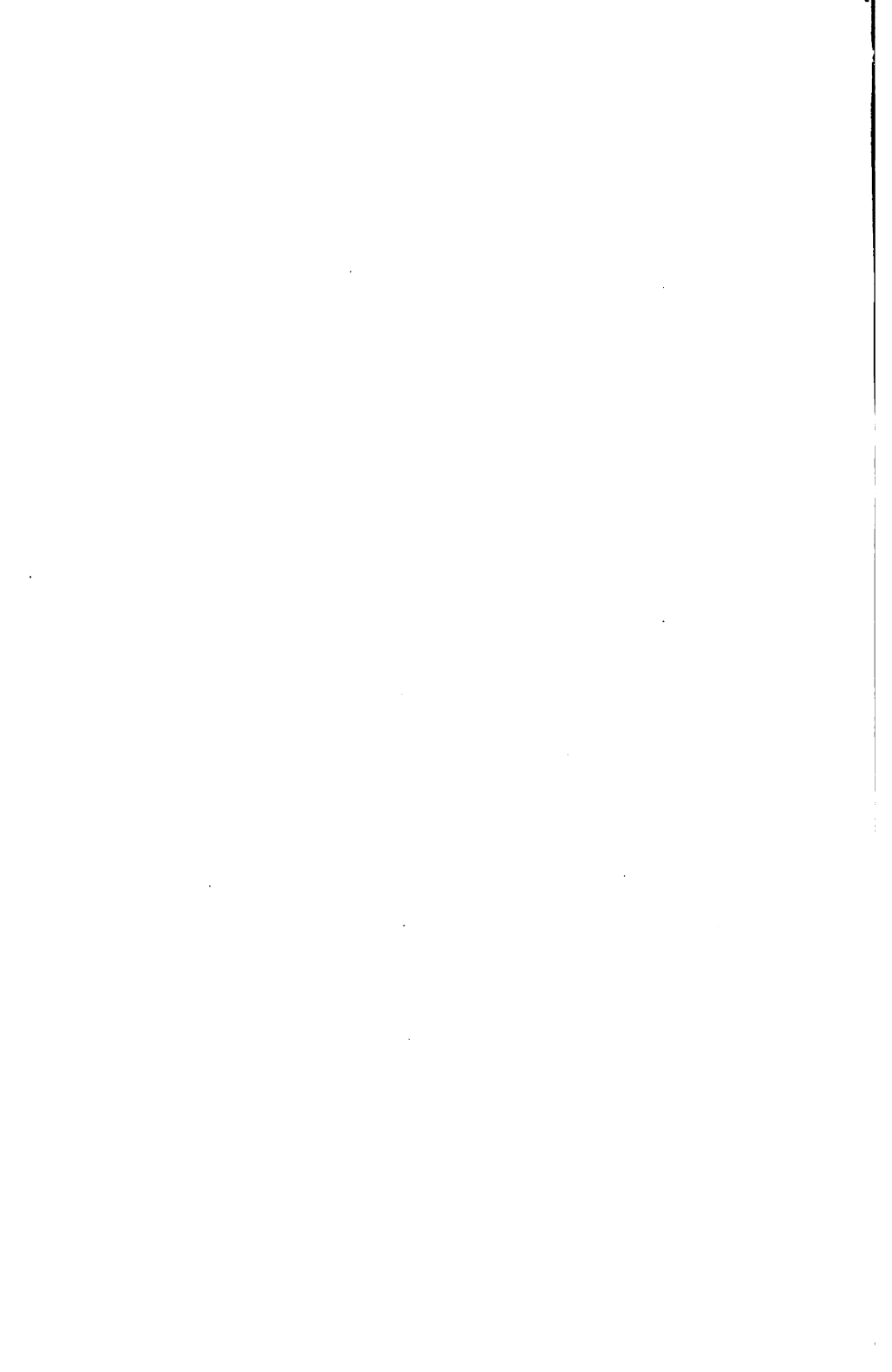
in an earthly, but in a heavenly kingdom."\* In freedom, the foundations of the Church of England were laid, in freedom she was built up; she is and has always been the keystone of English freedom, and her true policy for the present and the future is freedom and progress.

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\* Cf. S. Bede, "Hist. Eccl." i. 26, and Churton's "Early English Church," c. ii.



BURIAL OF MAHALALEEL.—From Caedmon's Poem, a M.S. of the tenth century in the Bodleian Library at Oxford. See above, p. 86, and below, pp. 100, 120-1 : also Caedmon, ed. Thorpe, pp. xxiv. 71: Gen. v. 17 : and the illustrations of the M.S. engraved in *Archæologia*.



## CONCLUSION.

**I**N the foregoing pages an attempt has been made to set forth from a much-neglected period a small portion of the evidence which ought to be carefully weighed by the Church of England in ascertaining, improving if need be, and settling her ritual. The chief object has been to bring forward cotemporary documentary evidence as to the rule and practice of the Anglofaxon Church on the four points in question. Of illustrations and authorities external or posterior to that Church, only a few which seemed most apt have been given, partly because they are so abundant in every period of Church history, that a full collection of them would make a large volume, and partly also because many of the best illustrations and authorities have been alleged in recent discussions, publications,\*

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\* *e. g.* "Annotated Book of Common Prayer," by Rev. J. H. Blunt. London: Rivingtons, 1866. "Directorium Anglicanum," by Rev. F. G. Lee. London: Bosworth, 1866. "Church of our Fathers," by Dr. Rock. London: Dolman, 1849—1853. Incense "after the accustomed manner," by C. Walker. London: Hayes, 1867. Sir R. J. Phillimore's "Judgment in the Cases of *Martin v. Mackonochie*, and *Flamanck v. Simpson*." London: Butterworths, 1868. Also Publications on "Ritual," by Dr. Littledale and Rev. T. W. Perry. In the foregoing and similar publications will be found illustrations and authorities respecting one or other of the four requisites in question, but upon the principles of these pages the most valuable illustrations and authorities respecting



and examinations. As to the last-named source, however, it should be remembered that however interesting and valuable in many respects may be the evidence appended to the several reports of the Ritual Commission, it very naturally leads to fallacious conclusions, as may be seen by many of the comments which have been made upon it. Only those who have passed through examinations can understand the very great disadvantage at which an examinee is placed, especially in *viva voce*. Oral examination and cross-questioning may be one of the best ways in which man can ascertain from his fellow-man the truth as to matters of fact, but it is one of the worst for obtaining, even from a man of much ability and attainment, an exact theological statement, or information depending upon antiquarian research. At the Universities and elsewhere, it has been felt to be sufficiently formidable to be placed before three or four examiners to be sifted at their will upon first one point and then another of previous study, education, and general knowledge.

But in the recent examinations before the Ritual

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our early services are the reprints and translations of those services which have appeared of late years, *e.g.*, Maskell's "Monumenta Ritualia;" "The Rite of S. Osmund," printed at the end of Dr. Rock's "Church of our Fathers;" "The Sarum Missal," reprinted at the Pitligo Press. London: Stewart, 1861. "The Sarum Liturgy," translated by C. Walker. London: Hayes, 1866. And, above all, the beautiful and complete publication, "The Sarum Missal, in English." London: Church Press Company, 13, Burleigh Street, Strand, 1868. In the last-named publication, at pp. 158-9, Holy Saturday, are three prayers for the blessing of incense similar to the two, "Exorcizo te," and "Æternam ac iustissimam," above pp. 77-80, from the Anglosaxon Pontifical at Rouen, A.D. 1000, which is earlier than the Sarum Missal.

Commission the examinee was confronted by twenty-nine representative men, many of them known to be keen, though courteous opponents, and probably each examinee must have felt that his answers might be used against himself, not only by some of the Commissioners, but by less fair and courteous opponents in the outer world, and might possibly occasion inconvenience to others, as well as to himself, a result which has actually followed in more than one instance. Some of the answers given under such circumstances must necessarily be reserved, partial, weak, and some few erroneous. Nevertheless, it has been inferred that upon any point of ritual no better answer could be given than was given by a "picked ritualist" before the Commissioners, and that differences of statement made by the various examinees as to the symbolism of any particular rite, show that there is a confusion and want of consent upon the point among Churchmen of the past and present, and that symbolism is a mere matter of individual fancy.

Another fallacy which has appeared in connexion with the proceedings of the Ritual Commission is that such points of Liturgical Ritual as Fasting, Altar Lights, Incense, not being "of the essence of the Sacrament," are therefore "unessential" or "non-essential." This is one of the many words in the English language which by use have become very much lowered in their meaning. In the time of Burke,\* essential retained its

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\* "The majority of the people of England do not consider their Church establishment as convenient, but as *essential* to their state; not as a thing heterogeneous and separable; something added for accommodation; what they may either keep up or lay aside, accord-

meaning, "*of the essence*," and "unessential," or "non-essential," would naturally mean *not of the essence*, but now the same word means *unimportant, insignificant*.\* Many men of business now-a-days call anything "unessential" which has not a direct and appreciable connection with pounds, shillings, and pence.

It is hoped that those who are able to favour the foregoing pages with a careful reading will see that, although each of these requisites has been expressly declared by the Church not to be of the essence of the Sacrament, yet each one of them was deemed by the Anglo-Saxon Church to be not only requisite, but necessary and indispensable to the full and solemn celebration and administration of the House which we call Holy Communion. Moreover, as truth is one, although it has more than one side, and thousands of words in the English language, although they have many meanings, have one primary and chief meaning, so, from the evidence here adduced, it is clear that among the many pious reasons and significations of Fasting, Water, Altar Lights, Incense, there was for

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ing to their temporary ideas of convenience. They consider it as the foundation of their whole constitution, with which, and with every part of which, it holds an indissoluble union."—*Burke's Reflections on the Revolution in France*.

\* "Unimportant, secondary, subordinate, inferior, immaterial, insignificant, *unessential, non-essential*, beneath notice, indifferent; of little or no account, importance, consequence, moment, interest, &c., paltry, contemptible."—*Roget's Thesaurus of English Words and Phrases Classified*, sect. 643. London: Longmans, 1865.

Many ultra anti-ritualists may be quite ready to apply these and like epithets to points of ritual which they disapprove; but to say that ritualists themselves admit the four requisites in question to be unessential in the sense of unimportant is utterly false.

each, in the mind of the Anglosaxon, as well as of the other branches of the Catholic Church, one primary and chief reason and signification :

1. The one primary and chief reason and signification of receiving the Holy Communion fasting was REVERENCE.

2. The one primary and dominant symbolism of the addition of a very little pure water to the wine was THE SACRAMENTAL UNION OF CHRISTIAN PEOPLE TO CHRIST, as testified by S. Beda, by Elfric, and other Anglosaxons, as well as by S. Cyprian, martyred A.D. 258, and by other good men, both before and since the division of East and West.

3. The one primary and dominant symbolism of Altar Lights was the truth that CHRIST IS THE LIGHT OF THE WORLD, this symbolism being expressly declared by Elfric (*above*, p. 64), as well as by older ritualists and by later authorities, as Lyndwood and King Edward the Sixth.

God Himself, with reverence be it said, was not content merely to declare this truth in His blessed written word, but has symbolised it by the sun\* (which our forefathers called "Godes condel beorht,"† *God's bright candle*, and "torht tacen Godes,"‡ *God's bright token*), and when the fulness of time was come for the fulfilment of the prophecies of the birth of

\* Compare Ps. xix., Mal. iv. 2, Rom. x., and Jones of Nayland, as quoted below.

† Saxon Chronicle, A. D. 938.

‡ "Poem of the Phenix," *Cod. Exon.* "Bibliothek der Angelsächsischen Poesie," Grein, p. 218, l. 96. See also Grein's "Glossary."

Christ, God sent the star of Bethlehem as a new, express, and special symbol or token of the coming Light. When the "tengel-witegan," *the star-prophets*, the "wise men from the east," saw the star standing over where the young child was "they rejoiced with exceeding great joy." This joyous symbol, more gladsome, bright, and beauteous when standing over Bethlehem, *the house of Bread*,\* than elsewhere, is distinctly shown in early paintings of the Nativity. But a burning candle, when seen from a little distance, is a more vivid and true representation of a star than it is possible to produce in a picture. The Church has ever looked eastwards towards the rising sun in building her houses of prayer, in her worship, in the burial of her dead. It would surely be sore bondage for free men if they were restrained from following Catholic antiquity in imitating that symbolism which is Divine, and is expressly indicated in Holy Scripture. The teaching of this token is quite as necessary and edifying in this as in any former age, if not more so. With full recognition that the faculty of reason duly directed, informed, and controlled, is the *candle of the Lord within us*,† most pious minds must think that in the present day there is a widespread tendency unduly to exalt human reason, and to forget that all true light comes not from within us, but from without, and that our candle, like the Psalmist's, must be lighted from on high.‡

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\* See above, p. 68.

† Compare Prov. xx. 27, and Bp. Butler's "Analogy," Part ii. conclusion.

‡ Compare Ps. xvii. 27, *quoted above*, p. 66. Jones of Nayland, lect. ii. vol. iii. pp. 24—28; and Serm. iv. vol. iv. pp. 59—64. London: Rivingtons, 1826.

4. The one primary and dominant symbolism of Incense was PRAYER, LIFTING UP OF THE HEART, WORSHIP AND SACRIFICE, as declared in the Bible,\* as acknowledged by Aldhelm, Bishop of Sherborn, by Elfric, by Anglo-Saxon Pontificals, and by the Sarum Missal.

Doubtless many conscientious persons object to the ritual use of incense because it is associated in their minds with a notion of sacrifice in the mass, which they attribute to Roman Catholics.

Whatever may be the notion which may be rightly so attributed, the doctrine of the Christian sacrifice has been so abundantly vindicated by bishops and many of the most esteemed divines in the Church of England that the sacrificial associations of incense only add to its value and suitability, as an accompaniment of the sacrament of Christ's body and blood.†

But much of the unreasoning and anti-scriptural prejudice which prevails against incense seems to arise from forgetting that the abuse of a thing is not always an argument against its use. When Jeroboam stood by the altar in Bethel to burn incense, it was not the burning of incense which was sinful, but the unauthorised offering of it at an idolatrous and schismatical altar.‡ So the burning of incense to "other gods," and to the queen of heaven, as mentioned by Jeremiah,§ was heinous sin, because it was idolatrous, and

\* Exodus xxx. 34-39, and elsewhere, in the Levitical Law. Ps. cxli. 2., Mal. i. 11., S. Mat. ii. 11, Rev. v. 8; viii. 3, 4.

† See Bishop of Salisbury's "Charge," p. 84, and quotations from Bishop Beveridge and others in Appendix, pp. 157-159, on Commemorative Sacrifice, 1867, *first issue*.

‡ 1 Kings xiii. 1.

§ Jer. xliv. 3, 15, *et seq.*

giving to another the worship due only to the one true God.

We know that God is "jealous" at the giving to another the honour due to Himself alone. May we not reasonably fear that He will be jealous if we withhold from Himself the worship and honour indicated in His own written word?

If the abuse of incense were any argument against its use, the same argument would be equally good against all worship, external and internal, including even prayer, which not only was offered by ancient heathens to their gods and goddesses, but is, alas, still offered by millions to idols of wood and stone, and in Cashmere and Thibet is offered wholesale by machinery.\*

If such an argument were worth anything, music as well as incense ought to be tabooed, because King Nebuchadnezzar celebrated the worship of the image he set up with all kinds of music.

The question still remains, "How far is the rule and practice of our Anglosaxon forefathers upon the four requisites in question to be followed by ourselves?"

Are we to cherish these four requisites along with the other good things we inherit from our Anglosaxon forefathers, but which they first received from Rome, —namely, the staple of our Church and Christianity, the Blessed Bible, and many of the most precious parts

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\* On the Prayer Wheels of Cashmere and Thibet, see "Scudamore Organs," by Rev. J. Baron. London: Bell and Daldy, 1862, or "Illustrated London News," March 21st, 1857, and Nov. 9th, 1858.

of our Book of Common Prayer, or are we to eschew them along with the superstitious rites and ceremonies which were expressly cut away at the Reformation?

This question is not one to be decided by individual opinion, but it may be well for the compiler of the above evidence to offer a few words of suggestion.

It seems clear that, whatever may have been attempted or accomplished by our forefathers, any Eastern rule or practice of fasting must be greatly relaxed and modified for this age and climate. Surely no one believes that any large number of religious persons in England can be brought to fast habitually from midnight to midday, and that on Festivals. And yet the words of S. Augustine, of Hippo, (*see above* pp. 31-34,) in favour of the primitive and Catholic practice of receiving the Holy Communion fasting, are so weighty and cogent that every pious mind not swayed by prejudice and previous custom must desire to act in accordance with them. The true remedy, then, seems to be to have Holy Communion at so early an hour that the faithful may attend upon it before breakfast without enduring a severe penitential fast.

The perfection of time for a solemn and general celebration of Holy Communion seems to be about 8 A. M., earlier celebrations being held where possible for those who can only attend at an earlier hour. A later celebration might be held once a month, or oftener, for anti-ritualists or for communicants of nineteenth century notions and habits.

In the "Ecclesiastical Institutes," translated into Anglo-Saxon from the "Capitula" of Theodulf, Bishop of Orleans, A. D. 797, *quoted above*, pp. 29,



30, it is ordered that any low or private masses should be said before 7 A.M. This would seem to indicate that a high celebration might begin soon after that hour. When Bishop Sparrow and others speak of "nine o'clock, the third hour," as the most "canonical" hour for Holy Communion, it must be remembered that 9 A.M. is strictly the end of the third hour and 8 A.M. is the beginning.\*

The arrangement of Sunday services in many Churches now is, Holy Communion at 8 A.M., Matins and sermon at 11 A.M., Litany and catechising at 3 P.M., and Evensong at 6 P.M., or later.

Many who are in the habit of attending an early celebration not only feel that, among other blessings of following the Church's rule, it has great devotional advantages over a later celebration, but that even a short sermon, except in very special cases, is a distraction and inconvenient delay, and therefore that it is better to defer the sermon to a later service. To many Clergy, especially those who preach unwritten sermons, it must be the greatest comfort and help to have renewed their union with the Great Teacher in His own blessed Sacrament before standing up to exhort the brethren in His name.

When a rule cannot be observed in the letter it is

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\* See the "Seven Canonical hours of the Anglo-Saxon Church carefully drawn out, with their Anglo-Saxon, Latin, and English Names."—*Elfric's Canons*, c. 19, A.D. 957; Johnson's *Canons*, vol. i. p. 393, editor's note †, Oxford: 1850. The Anglo-Saxon for the "third hour," 9 A.M., was "undern," and for *breakfast*, "undern-gereord"—i.e. *third hour meal*—which, on Sunday and other mass days, would naturally follow the conclusion of the Eucharistic service. Cf. Bp. Theodulf's "Capitula," c. 45, quoted below, p. 116.

something to observe it more or less in the spirit. If persons think they must receive at a late Communion, might they not, on those occasions, refrain from making beforehand the heavy meat breakfast in which Englishmen commonly indulge, and be content with something like the light breakfast of France or Germany. To take the case of large Church gatherings, are not the late Communion which are often prolonged beyond 2 P. M., after heavy breakfasts and much distraction, open to many of the objections which are urged against "Evening Communion?"

Early Communion then, upon Anglo-Saxon as well as other grounds, are by all means to be cherished. Those who are devout enough to attend an early Communion are not likely to object to any reasonable amount of lawful, reverent, and edifying ritual; and it is clearly the convictions, feelings, and wishes of the Communicants which are worthy of the fullest consideration in matters relating to the administration of the Holy Communion.

The whole Anglo-Saxon period having been ignored, the ritual addition of a very little pure water to the wine, as part of the service, according to primitive and Catholic usage, has been pronounced against, but the addition of a little pure water before the service has been left open.

Altar lights, allowed by Sir R. Phillimore's judgment, are appealed against.

If the legality of these in the Established Church should be affirmed by the higher Court, it seems still to be a question whether, if there were likely to be many objectors, it would be worth while to light the candles at a late unfasting celebration, especially as by

the judgment it appears they must be lit, if at all, before the sermon. Of course, if the judgment stands, the altar-candles ought to be lit at an early celebration, and it would be hard indeed if a clergyman and the communicants were not allowed to carry out lawful ritual at a service taking place before the mixed multitude are at it, and while the parishioners likely to be aggrieved are still in bed, or comfortably partaking of their breakfast.

It is something to be able to use incense Herbert fashion, as sweet fumigation, which is often very much needed in a church. The fumigating powders which are sometimes used on sanitary grounds, when a corpse is considered offensive, are more disagreeable than guano, and the bad smell of such powder has been known to hang about a church for three days, notwithstanding the burning of many pastilles, which, besides their inferiority in odour to really good incense, are quite ineffective. As the Bible itself pleads for incense as a part of the worship of Almighty God, we may hope that prejudice must at length give way before the force of truth :

“ *Magna est veritas et prævalebit.* ”

In the meantime it is some consolation to a Catholic mind to reflect that the other two adjuncts of the Holy Communion are in some degree secured to us by Divine Providence.

Some years ago, the offence of the cross was so great, that misguided persons, happily without success, strove by process of law to deprive English Churchmen of the power to use this blessed emblem as a decoration of their churches, but it had already been

pointed out that the cross is impressed upon all art and nature,\* so that it is impossible to take it away from the Christian's sight. If Altar Lights should unhappily be pronounced illegal in the Established Church, the sun and many a star will still symbolise the truth that Christ is the light of the world.

In like manner, if the primitive Catholic and Anglo-saxon practice of adding a very little pure water to the wine be discouraged, we know that wine as a liquid contains the element of water which has been supplied by the dews and rains of heaven, and it has been pointed out by Anglo-saxons that even the bread cannot be made without the adhibition of water.†

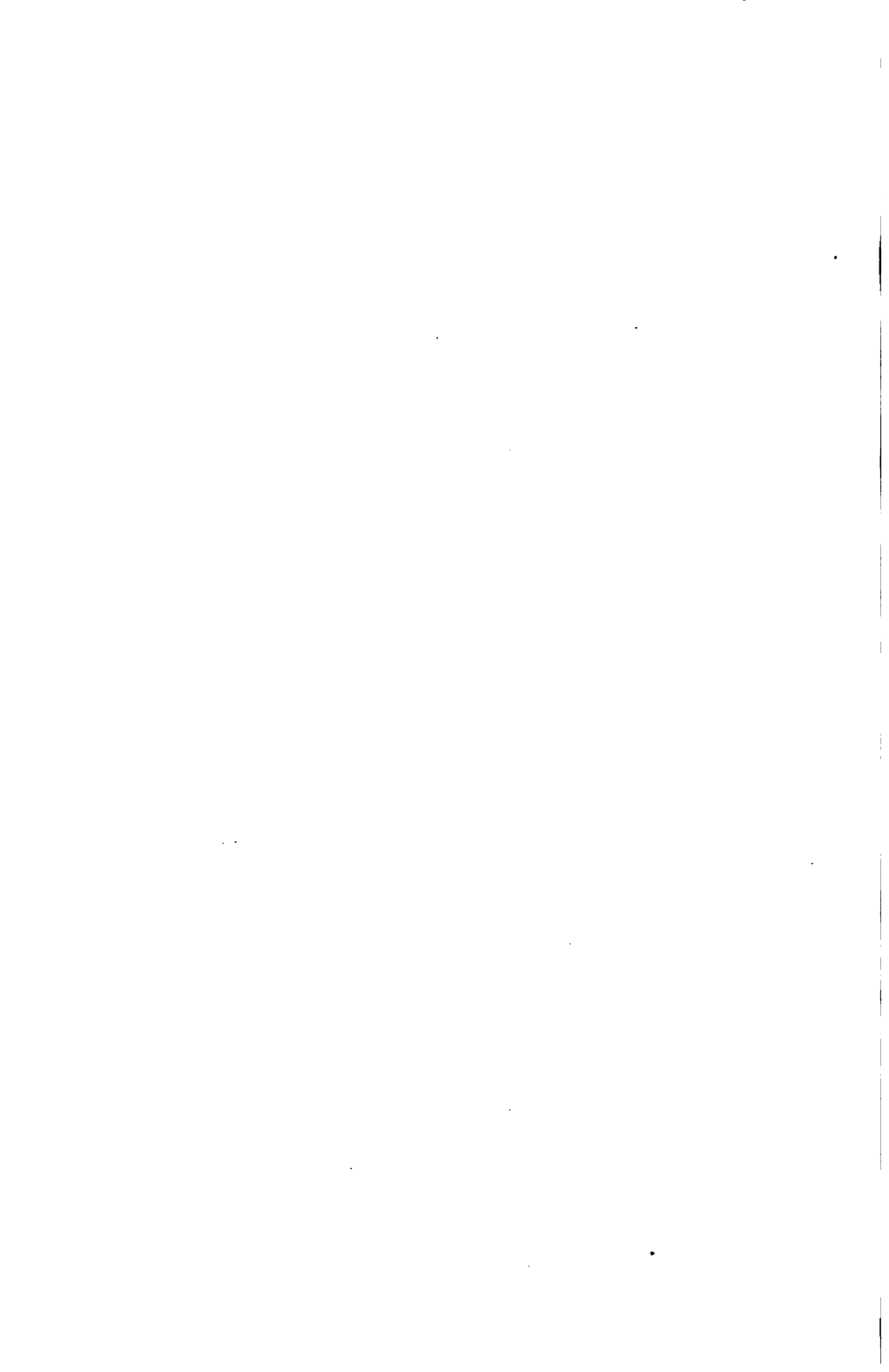
Seeing that Divine Providence has so guarded the symbolism of great truths, those who fight on the Lord's side for doctrine may well take comfort from the words of the Psalmist: "Behold, He that keepeth Israel shall neither slumber nor sleep."‡

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\* The Cross borne for us and in us. "Plain Sermons," lxxiii. vol. iii. p. 15. London: Rivingtons, 1841.

† See Alcuin, quoted above, pp. 58-9.

‡ Ps. cxxi. 4.



## GLOSSARY.

**HUSEL** \* (*a neuter substantive*) in Anglofaxon means properly the sacramental bread or wafer *after* consecration, and seems clearly to be allied to the Gothic word "hunsl," which is frequently used in Bishop Ulfilas's Gothic versions of Scripture in the sense of *sacrifice*.† As applied to the consecrated bread or wafer, the Anglofaxon "husel" is akin to the Latin "hostia," *victim, sacrifice*; to the French "hostie;" to the English "host" as signifying the sacramental wafer of the Roman Catholic Church, and to the Hebrew and Arabic word "korban"‡ as now used in the Abyssinian Church to denote the sacramental bread specially prepared in the "Bethlehem,"§ or "House of Bread." It should be noted that the "oblatae," or sacramental wafers, even *before* consecration, were prospectively called, in mediæval times, *hostiæ*;|| and at the Reformation "hosts,"¶ but in Anglofaxon and early English the distinc-

\* Compare the use of the word above, p. 42; also pp. 28, 29, 44, 46, 48, 50.

† **HUNSL**, *strong substantive neuter*, a sacrifice, Mat. ix. 13; Mk. ix. 49; Lu. ii. 24; service, Jo. xvi. 2. *Derivatives*: hunslastaths, un-hunslags, hunsljan. [A. S. *busel*; O. E. *boufel*.] **HUNSLA-STATHS**, *strong substantive masculine*, an altar, Mat. 5. 23; Lu. i. 11; 1 Cor. x. 18. *Hunsljan*, *verb*, to offer. 2 Tim. iv. 6. **UN-HUNSLAGS**, *adjective*, truce-breaking, 2 Tim. iii. 3. *Moeso-Gothic Glossary*, by Rev. W. W. Skeat. London and Berlin: Asher and Co., 1868.

Compare the texts above enumerated, in Ulfilas, ed. Maffman Stuttgart, 1857. London: Williams and Norgate.

‡ Compare S. Mark vii. 11; S. Matt. xxvii. 6; Wordsworth's Gr. Test. This word in Hebrew means *sacrifice*, bloody or unbloody. See Gesenius's "Hebrew Lexicon."

§ "A small detached building placed on the north-west side of the church." Abyssinian Church Ceremonials, "Illustrated London News," Aug. 15, 1868, p. 143.

|| Interim dum ipse hostiæ sunt et coquuntur. — *Constitutiones Lanfranci*, A. D. 1072. Wilkins' "Concilia," vol. i. p. 349.

¶ See quotation from Bp. Gardiner, in Richardson's Dict. Art. Host. In Wiclif's time "host" still meant *sacrifice*, and was not restricted to the Eucharist. See in Wicliffite Versions, "hostes," *sacrifices*, 1 Pet. ii. 5; "oost," a sacrifice, Lev. i. 2; Num. vii. 35; Acts vii. 42; Rom. xii. 1.

Anon, said Isaac; Father, here I see

Knife, fire, and fagot, ready instantly;

But where's your *hoste*? Oh! let us mount, my son,

Said Abram, God will soon provide us one.

*Sylveſter*, *Translation of Du Bartas*. 161 (Ord. M.S.)

Quoted in Johnson's Dict., ed. Latham.

tion between "oblata" and "hostia" was expressly preserved by calling the sacramental wafer *before* consecration "ofete," *obley*, as explained below, and after consecration, "husel," *houfel*. By synecdoche the Anglo-Saxon word "husel" was used as equivalent to Eucharist or Holy Communion.\*

"Huselgenga" in the Anglo-Saxon laws, was a *frequent* of *Holy Communion*, a *communicant*. "Husel-gang" was a *going to or participation of Holy Communion*, as in the following passage of King Canute's Laws, prescribing the old English rule of communicating, at least, three times a year.

Æghwile cristen man do swa him thearf is; gyme his cristen-domes georne, gearwige hine eac to husel-gange huru thriwa on gear.

Let every Christian man do as is needful to him; let him strictly keep his Christianity, and also prepare himself to go to housel at least thrice in the year.†

The active transitive verb 'huslian' meant to *houfel*, to *communicate*, in the sense of to *administer the Holy Communion to*.

The Anglo-Saxon word "mæsse" (verb "mæssian"), preserved in Christmas, Michaelmas, etc., meant the service which was sung at the celebration of the Eucharist or the Holy Communion.‡

\* Tho two uses of the word prevailed contemporaneously in Anglo-Saxon, as may be seen in Elfric's "Canons," c. 36, quoted above, p. 42. In the first part of the sentence 'husel' clearly means the consecrated bread or wafer, and in the after part of the same sentence the Eucharist, or Holy Communion. In the following passages of S. Bede, "Eucharistia" of the Latin, and "husel" of King Alfred's translation, seem to refer most naturally to the consecrated bread or wafer.—*Hist. Eccl.* lib. ii. 5, pp. 84, 507, and lib. iv. 24, pp. 171-2, 598-9, ed. Smith.

Among other duties of the presbyter or mass priest, Elfric says :—XXXI. He sceal eac mid gesceade tha syngigendan scrifan, ælcne be his mæthe swa he acuman mage; and he sceal huslian un hale and seoce, tha hwile the se feoca mage thæt husl forwelgan; and he hit ne sceal don, gif he sam-cucu bið, forthan the Crist het thæt mann æte thæt husl.

31. He shall also, with discretion, thrive sinners, each according to his degree, as he may bear; and he shall housel the infirm and sick, while the sick can swallow the housel; and he shall not administer it, if he be half living, because Christ commanded that the housel should be eaten.

"Canons of Elfric," c. 31, Thorpe, vol. ii. pp. 354, 5. Compare *ibid.* c. 15. Subdiaconus. 16. Diaconus. 17. Presbyter.

† "Laws of K. Canute, Ecclesiastical," c. 19. Thorpe, i. pp. 370-1. Cf. "Laws of K. Ethelred, Council of Enham," c. 27. Thorpe, i. pp. 322-3.

‡ Cf. "thonne man mæssan singe," *when mass is being sung*, quoted above, p. 65. Tha wæs hit gewunelic on tham dagum thæt se diacon clypode æt ælcere mæssan, ær tham husel-gange, "se the husel-ganges unwurthe sy, gange ut of there cyrcan." In those days it was usual for the deacon to cry at every mass, before the administering of the housel, "Whofoever is unworthy to partake of the housel, go out of the Church."—*Homilies of Elfric*, ed. Thorpe, vol. ii. pp. 174-5.

Various forms of the word "houfel," as applied to the Holy Communion, continued to be used to the time of Shakspere, and much later.\*

**OFLÆTE**, *oflete*, a feminine substantive of the 1st decl. *Rafte*, means the sacramental bread or wafer *before* consecration. Possibly it is not a mere Saxonised form of the Latin equivalent "oblata," but connected with the verb "oflætan," *relinquere, amittere*,† as in Caedmon, "lif oflætan," *to resign, give up life*, the sacramental bread being not only an offering, but a token of Christ's one offering, and of our offering ourselves and substance to God. What we solemnly offer we give away from ourselves, and renounce any ownership in it. "Of læte," whether connected with the aforesaid verb or no, was used in the sense of oblation or offering.‡ The corresponding word in old English is *obley*, which bears the mark of having been influenced by the Latin equivalent "oblata." Mr. Thorpe translates "of læte," *oblation*; "oflætan," *oblations*; but this seems to lead to a confusion with the kindred but not identical use of the word "oblation," in the prayer for the Church Militant.

The following passages are very interesting when compared with each other, with the earlier language of the English Church respecting the Blessed Sacrament, and with the words "offertory" and "oblations" in our present service for the Holy Communion:—

"The king shall offer an obley of bred laid upon the patent of Saynt Edward, his chalice, with the which obley after consecrate the king shal be houfelled," &c.§

\* THE HOUSWIL, *eucharistia*, a. "Levins's Manipulus Vocabulorum," A.D. 1570, p. 125, l. 5, ed. Wheatley. London: Trübner, 1867. "Of the holy howsyll, the sacraments of the awter." Sir T. More's Works, p. 160, quoted ibid. p. 294.

Thus was I, sleeping, by a brother's hand,  
Of life, of crown, of queen, at once despatch'd;  
Cut off even in the blossoms of my sin,  
*Unhoufel'd*, dis-appointed, unanel'd.

*Hamlet*, act i. sc. 5.

Compare the use of the "Houfelling Cloth" at the Coronation of King George IV. &c. "Directorium Anglicanum," p. 41. London: Bofworth, 1866.

† See Grein's Glossary.

‡ Cf. "oflætan" in Cambridge Pfalter, Ps. xxxix. 9. *Vulgate*. Spelman's Pfalter. Bp. Aldhelm's Pfalter, ed. Thorpe, has in this passage "oflata." Prayer Book, Pf. xl. 8.

§ "Device for the Coronation of King Henry VII., Rutland Papers," printed for the Camden Society, p. 21. Quoted in Dr. Rock's "Church of our Fathers," vol. i. p. 157. London: Dolman, 1859. For much interesting information respecting Anglo-Saxon altar-breads, ofletes, obleys, see ibid. c. xiv. xv. and notes.



The following is a *verbatim* extract from "The Form and Order of the Service *that is to be performed*, and of the Ceremonies *that are to be observed*, in the Coronation of Her Majesty Queen Victoria, in the Abbey Church of St. Peter, Westminster, on *Thursday*, the 28th of June, 1838." \*

### THE COMMUNION

*Then the Offertory begins, the Archbishop reading these sentences:—*

The Offertory. Let your light so shine before men, that they may see your good works, and glorify your Father, which is in Heaven.

Charge them who are rich in this world that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

*The Queen descends from her Throne attended by her Supporters, and assisted by the Lord Great Chamberlain, the Sword of State being carried before her, and goes to the steps of the Altar, where, taking off her Crown, which she delivers to the Lord Great Chamberlain to hold, she kneels down.*

*And first the Queen offers Bread and Wine for the Communion, which, being brought out of King Edward's Chapel, and delivered into her hands, the Bread upon the Paten by the Bishop that read the Epistle, and the Wine in the Chalice by the Bishop that read the Gospel, are by the Archbishop received from the Queen, and reverently placed upon the Altar, and decently covered with a fair linen cloth, the Archbishop first saying this prayer:—*

Bless, O Lord, we beseech thee, these thy gifts, and sanctify them unto this holy use; that by them we may be made partakers of the Body and Blood of thine only begotten Son Jesus Christ, and fed unto everlasting life of Soul and Body: And that thy Servant Queen VICTORIA may be enabled to the discharge of her weighty Office, whereunto of thy great goodness thou hast called and appointed her. Grant this, O Lord, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

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\* London: printed by Eyre and Spottiswoode, 1838.

*Then the Queen, kneeling as before, makes her second Oblation, a purse of gold, which the Treasurer of the Household delivers to the Great Lord Chamberlain, and be to Her Majesty. And the Archbishop coming to her, receives it into the basin, and placeth it upon the Altar.*

*After which the Archbishop says :—*

O God, who dwellest in the high and holy place, with them also who are of an humble spirit; Look down mercifully upon this thy Servant VICTORIA our Queen, here humbling Herself before Thee at thy Footstool; and graciously receive these *Oblations*, which in humble acknowledgment of Thy Sovereignty over all, and of thy Great Bounty to Her in particular, She has now offered up unto Thee through Jesus Christ, our only Mediator and Advocate. Amen.

RECELS,\* RECELS-FÆT† STOR,‡ STOR-CYLLE,§ STORSTICCA;|| STERAN.¶ These, with the Latin THUS, THURIBULUM, THYMIAMA; INCENSUM; ADOLERE, are some of the chief and noteworthy words used by Anglo-Saxon Christians in speaking of incense.

"Recels" is a name for incense derived from "rec," *reek, smoke*,

\* Gold and *recels*, and myrrer. S. Matt. ii. 11. Anglo-Saxon Gospels, ed. Thorpe. Aurum, thus, et myrrham.—*Vulgate*. Cf. "swa ricels," sicut incensum. Pf. cxli. 2; Bp. Aldhelm, quoted above, p. 82. It is quite impossible to translate in modern English the full beauty and expressiveness of Bishop Aldhelm's Saxon paraphrase in the passage referred to. For the termination -ls, compare other masculines: "scyccels," *cloak*; "wæfels," *coat*; "sticcels," *prickle*; "freols," *festival, freedom*. See Rask's Gr. Sect., 320, ed. Thorpe. London: Trübner, 1865. CENSE, or incense, or rychelle; *Incensum*, thus. Promptorium Parvulorum, A. D. 1440, ed. Way. London: Camden Society, 1865.

† "Nim thin recels-fæt," Num. xvi. 46. Cf. "recels-fata, censers, v. 35. Hep-tateuch, ed. Thwaites. Tolle thuribulum, *Vulgate*.

‡ "Somne dæl—stor," Gen. xliii. 11. Modicum—storacis, *Vulgate*, "spices," Cf. Lev. ii. 1, 2, and Num. xvi. 35, where "thus" of the Vulgate is represented by "stor" in the Anglo-Saxon version.

§ This word is used as synonymous with "recelsfæt," and also to represent "thuribulum" of the Vulgate. Cf. Lev. x. 1; Num. xvi. 6.

|| Stor-sticca, a *frankincense-stick*, or *rod*; thurea virgula, Mon. Angl. I. 221: c Cod. Exon. 1 b. Bosworth Dict., cf. above, p. 81. Dr. Rock, Ch. of our Fathers, vol. i. p. 205, note 18, interprets "mid silfrenum stor-sticcan" *with silver incense boat*, but there is nothing in the word to indicate this meaning. "Sticca" may mean a *spoon*. See Ettmüller, Lexicon Anglo-Saxonum, p. 727, and it is easy to believe that a silver stick might be somewhat larger at one end, and hollowed so as to serve the purpose of the spoon now commonly used to take incense from the boat to put into the thurible.

¶ "Stere ætforan Gode," *cense before God* represents "ponite desuper thymiamata coram Domino;" and "sterde mid thimiamata," *censed with incense*, represents "obtulit thymiamata." Cf. Num. xvi. 6, 47. Heptateuch, ed. Thwaites,

*vapour*, "recan" to *reek*, to *ascend*, to *smoke*, as *perfume*, *fume*, *fumigate*, are derived from the Latin *fumus*. The Anglofaxon "rec" is largely represented by kindred forms in other branches of the Gothic family of languages. "The slow waving and swelling motion of the smoke seems to have given origin to its appellation 'rec.' In the same manner the related words 'fam,' *foam*: *Ger.* 'faum,' *Lat.* 'fumus,' have taken their name from motion." \*

The word has become much degraded, and its original force has been lost sight of. Country people in Scotland used to call Edinburgh "Auld Reekie," *Old Smoky*, as we speak of "London smoke." Many educated Englishmen, if pressed to say off-hand what is the meaning of "*a reeking blade*," would say "a blade running down with blood," but in Shakspeare the original idea of smoking from heat and ascending, which made "Recels" so beautiful and expressive a word for incense as an emblem of fervent prayer, and an accompaniment of sacrifice is well preserved: *e. g.*

I heard your guilty rhymes, observed your fashion;  
Saw sighs *reek* from you,† noted well your passion.

*Love's Labour's Lost*, iv. 3.

Now, whilst your purpled hands do *reek* and smoke.

*Julius Cæsar*, iii. 1.

The violence of action hath made you *reek* as a sacrifice.

*Cymbeline*, i. 3.

And those that leave their valiant bones in France,  
Dying like men, though buried in your dunghills,  
They shall be famed; for there the sun shall greet them,  
And draw their *reeking* honours up to heaven;  
Leaving their earthly parts to choke your clime,  
The smell whereof shall breed a plague in France.

*King Henry V.* iv. 3.

"A good man would be loath to be taken out of the world *reeking* hot from a sharp contention with a perverse adversary." ‡

"Recels-fæt," *thurible*, *censer*, means literally *incense-vessel*.§

"Stor," *incense*, is derived from "Storax," the Latin form of

and Vulgate. The Anglofaxon translator makes large omissions, and often resorts to paraphrase. Probably, if he understood all the Latin words, he had not Anglofaxon words to express them.

\* Adelung, quoted in "Bosworth's Anglofaxon Dictionary," art. *Recan*. Sanskrit *ruh*, to increase; with *adbi*, to ascend. *That which increases and ascends*. Ogilvie, Eng. Dict., art. *Reek*.

† Compare

"The lover sighing like furnace."—*As You Like It*, ii. 7.

‡ "Archbishop Tillotson's Sermons," quoted in Richardson's Dict.

§ Cf. "Pharaones drince-fæt," *Pbaraob's cup*, Gen. xl. 11. "Leobt-fæt," *light-vessel*, i.e. *lamp*, as in the parable of the Ten Virgins, S. Matt. xxv. cf. p. 66.

Σρίπαξ, the name of the sweet-smelling gum or resin obtained from the shrub of the same name, and used for incense.

“Cylle” means literally *obba, uter,\* goblet, bottle*.

The Latin word “thus,” *incense*, used in the Classics before the Christian era, is akin to the Greek *θύος, εος, τὸ (θύω), a sacrifice, offering, later of incense.*† Warburton and others have abundantly shown that the heathen sacrifices were traditional witnesses to the doctrine of the atonement. Hooker, also, in the following words, teaches us to reverence and sympathise with the truths which are to be found even in many false religions:—

“Seeing, therefore, it doth thus appear that the safety of all estates dependeth upon religion; that religion unfeignedly loved perfecteth men’s abilities unto all kinds of virtuous services in the commonwealth; that men’s desire in general is to hold no religion but the true; and that whatsoever good effects do grow out of their religion, who embrace instead of the true a false, the roots thereof are certain sparks of the light of truth intermingled with the darkness of error, because no religion can wholly and only consist of untruths; we have reason to think that all true virtues are to honour true religion as their parent, and all well-ordered commonwealths to love her as their chiefest stay.”‡

*Θυμιαμα, that which is burnt as incense*, one of the many derivatives from *θύω*, and the Latin form “*thymiana*” were also classical words before they were used by the Christian Church.

“*Incesum*,” *incense*, literally *that which is burnt*, from “*in-endo*.” *Frank-incense* is interpreted in dictionaries to mean incense *freely* offered, or that gives forth its odour *freely*. It seems much more reasonable to suppose that, as in the East, not Frenchmen only but *all* Europeans are called “*Franks*,” § so incense prepared for European consumption has come to be called “*Frank-incense*.” The prefix “*Frank*” is not found in Wycliffe’s version, A. D. 1389, but appears in Tyndale’s, 1526; || it may therefore be supposed to have come into use about the time of the Reformation. As all sorts of things are used as incense in the East, and in China even bits of paper, it may be necessary for a buyer in the East to ask for

\* Ettmüller.

† Scott and Liddell, *Gr. Lex.*

‡ Eccl. Polity, book v. c. 1, *at the end*.

§ For the historical reason see Archbishop Trench’s “*Study of Words*,” sect. iii.

|| Cf. S. Mat. ii. 11, in “*Gothic and Anglo-Saxon Gospels, with the Versions of Wycliffe and Tyndale*,” ed. Bosworth. London: J. R. Smith, 1865.

*Frank-incense*, but in this country the modern prefix, which has already become old-fashioned, seems useless and unmeaning.

"*Adolere*," to offer incense, the Latin equivalent of the Saxon verb "*steran*," above noted, was used by classic as well as afterwards by Christian writers, in a like sense, but with all the difference between a false and the true religion. This Latin word was Christianized at a very early period of the Church's history. In 2 Chron. xxvi. 18, the words of our translation, "It appertaineth not unto thee, Uzziah, to burn incense to the Lord," are in the Septuagint, Οὐ σοι Οὐζία θυμᾶσαι τῷ Κυρίῳ, and in the Vulgate, "Non est tui officii, Ozia, ut adoleas incensum Domino."

S. Ambrose, who died 397, in commenting on the words of S. Luke i. 11, quoted above, p. 83, says:—

"Apparuit autem a dextris altaris incensi; quia divinæ infigne misericordiæ deferebat, *Dominus enim a dextris est mihi, ne commovear* (Psal. xv. 8). Et alibi Dominus protectio tua super manum dexteræ tuæ (Psal. cxx. 5). Atque utinam nobis quoque adolentibus altaria, sacrificium deferentibus assistat angelus, immo præbeat se videndum. Non enim dubites assistere angelum, quando Christus assistit, quando Christus immolatur. *Etenim pascha nostrum immolatus est Christus.*" (1 Cor. v. 7).\*

The force and beauty of the word is well brought out in the use of "*adolevisse*" in the Anglo-Saxon prayer of about A. D. 1000, quoted above p. 75.

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\* Op. S. Ambrosii, *Expositio Evang. sec. Luc. lib. i.*

## APPENDIX

### OF ADDITIONAL NOTES AND QUOTATIONS.

INTRODUCTION—pp. 15-18.

THE following is the first extract alluded to, p. 17, Note:  
“It is well to bear in mind, that our English comes mainly from two sources; rather, perhaps, that its parent stock (the British) has been cut down and grafted with the two scions which form the present tree—the Saxon, through our Saxon invaders; and the Latin, through our Norman invaders.”—*The Queen's English*, sect. 331.\*

The above statement is ethnologically, philologically and historically, most delusive. British certainly is not the parent stock of English, and, as stated above, p. 17, scarcely contributes thirty words to it, with the exception of names of places. Saxon is not a “scion,” but the staple or mainstock of English. It is absurd for an Englishman to speak, as a Welshman or Irishman might, of “our Saxon invaders.” The Saxons are our forefathers, and did not invade *us*, the English, but they invaded the *British*, whom they drove out with their Church and language into Wales, Cornwall, Cumberland, and Brittany. While British is falsely said to be the “parent stock” of English, the author ignores the influence of the Danish invaders and settlers who, far more than the British, influenced our language, laws and national character, supplying many of our most familiar and important words, as *husband*, *talk*, *ale*, *murky*, &c. &c. It is true enough that the flow of Latin words into English was greater after the Norman Conquest than before; but the above passage seems to ignore the influence of Latin upon Anglo-Saxon or pre-conquestal English. It will be seen that this influence was much greater than is usually supposed when it is reflected that, for nearly five hundred years before the Norman Conquest, the Bible, the Prayer-Book, the Hymns and the main literature

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\* “The Queen's English.” By H. Alford, D.D., Dean of Canterbury. London: Strahan, 1864.

of the Anglofaxon Church, were in Latin. S. Beda's "Ecclesiastical History of England," ending about A. D. 734, the time of his own decease, was written by himself in Latin, though afterwards translated by King Alfred into Anglofaxon. The Pentateuch, the Psalter, the Gospels, many Homilies and Hymns, Orosius, Boethius, &c. were translated into Anglofaxon from Latin. Many of the Anglofaxon Canons and most of the Charters were in Latin. Of about fifty-six books given by Bishop Leofric, A. D. 1046, to the library of his Cathedral at Exeter, the main were Latin and the rest were "Englisc," *Englisch*.\* The teachers taught as much as they could in Anglofaxon, scant and heathen as it was at first, though elaborately grammatical; but the lore from which they taught was Latin. Thus, from sheer necessity, scores of Latin words were taken into the language of England long before William the Bastard was born.†

It cannot be gainsaid that many of our words of Latin derivation bear marks of having come to us through the French or other romance language: but it must be remembered that, besides the intercourse with Rome in pilgrimages, fetching of palls, &c., there was a close and loving intercourse between the Gallic and Anglofaxon Churches for nearly five hundred years before the Norman Conquest. Therefore, to say that "the parent stock of English" (the British) has been grafted with Latin through our Norman invaders is—*fudge*.

The truth is, to use the metaphor contained in the word "derivation," a stream had been flowing into the Anglofaxon mind and language from the coming of S. Augustine in 596; another sluice was opened in 1066; another by the Wicliffite versions of the Bible; another by the Reformation; another by the authorised version of the Bible of King James the First; another by Dr. Samuel Johnson and his followers, &c. &c. till at length we begin to think that it is possible to have too much even of a good thing, that the more national elements of our language are in danger of being swamped, and we are fain to cry out, "Stop! shut down the hatches a little;" or, in the words of Virgil, "*Claudite jam rivos, pueri; sat prata biberunt.*"‡

The following is the further extract alluded to, p. 17, note, sect.

\* The names of the books are given in "Wanley," pp. 279, 280, and "Conybeare's Illustrations," p. 199, and in Thorpe's *Diplomatarium*, pp. 428—432.

† *E.g.* From Latin were taken the Saxon forms of *bishop*, *priest*, *deacon*, *epistle*, *mass*, *calice*, *disb*, *candle*, *monk*, *minster*, *abbot*, *provost*, &c. &c.

‡ Eccl. iii. 111.

92 :—"Some idiomatic expressions seem to defy any attempt to give a satisfactory account of them. Take the phrase 'methinks.' It is believed to have arisen from a strange impersonal use of the verb, and the transposition of the pronoun, which should come after it. We have the similar phrase 'meseems,' which can more easily be resolved: *viz.*, into 'it seems to me.' That this is the account to be given of both appears plain, seeing that in both cases we find in use the other and more formal third person, 'methinketh' and 'meseemeth.' But what an expression to come under the ferule of the strict grammarian!"—*Queen's English*. To anyone acquainted with Anglo-Saxon, which is in truth English in its cradle, the above passage will appear to be the most pitiable blundering and groping in the dusk, when a reference to Anglo-Saxon supplies at once an explanation thoroughly satisfactory, and as clear as the noonday. The author of "*Queen's English*" appears to think that *methinks* is about as abnormal as "thinks I to myself thinks I," but the truth is, that the verb "thincan" in Anglo-Saxon usually means *to seem*, another kindred form, "thencan," being used for *to think*, and there is as great a difference between "thincan" and "thencan" as between "drincan," *to drink*, and "drencan," *to drench* or *drown*. "Me," *to me*, is the dative case singular of the pronoun "ic," *I*.\*

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\* On "thencan," *to think*, and "thincan," *to seem*, see Rask's "Grammar," by Thorpe, sect. 240. London: Trübner, 1865. On the declension of "ic," *I*, see *ibid.* sect. 165.

Thus: "ongunnon thencan tha boceras and Farisei," *cœperunt cogitare scribæ et Pharisei*, "the scribes and the Pharisees began to reason." S. Luke v. 21. "Anglo-Saxon Gospels," ed. Thorpe, Vulgate, and English Bible.

In S. Matt. xxii. 42, "Hwæt thincth eow be Criste" is a verbatim translation of the Vulgate, "Quid vobis videtur de Christo?" "Swa me thæt riht ne thinceth," *thus to me it seemeth not right*. "Caedmon," ed. Thorpe, p. 19, l. 11.

"Hwæt thincth the thæt thu sy? Literally, *What seems it to thee that thou art?*" S. John viii. 53. "Me gethuhte," *visum est mihi*, "it seemed good to me." S. Luke i. 3. For *methinks* and *metbought* in Shakespeare, *passim*. See References in Mrs. Cowden Clarke's "Concordance."

"Methinks, I scent the morning air."

*Hamlet*, i. 5.

Will any "strict grammarian" or writer on "*Queen's English*" dare in this place to suggest "I think," or "it seems to me," or even "meseems," as an improvement for "methinks"? This word is not only associated with the genius of Shakspere, being used by him one hundred and sixty times, or more, but has been used by many of England's wise and great, both before and since, and was a pithy and *strictly grammatical* expression of the Saxon language a thousand years before Shakspere was "mewling and puking in his mother's lap."



Hence "me thinðth," *me seemeth*, is no more anomalous than ἐμοὶ δοκεῖ in Greek, or "mihi videtur" in Latin.

What should we think of any writer on the Greek or Latin language saying of these, "some idiomatic expressions seem to defy any attempt to give a satisfactory account of them. Take the phrase ἐμοὶ δοκεῖ, (or "mihi videtur"). It is believed to have arisen from a strange impersonal use of the verb, and the transposition of the pronoun which should come after it!"

It is to be hoped that when the "strict grammarian" can be found and installed, he will know a little more about what he professes to teach than to fall foul of one of the most beautifully historical and strictly grammatical expressions in the English language. It is a curious fact that a most worrying and minute answer to "Queen's English" has been published under the title of "Dean's English," but in this answer, as well as in reviews, misstatements like the above, which require some little knowledge of Anglo-Saxon for their correction, are passed over unnoticed. So utterly is the Anglo-Saxon period ignored even by some who profess to write critically on the English language. It is quite possible to have a good practical mastery of English without knowing Anglo-Saxon, as De Quincey says the purest English is spoken by nobility and by women free from pretensions to literature; \* but any one attempting to write critically on the English language without knowing Anglo-Saxon, is liable to make the most disgraceful blunders. There are Anglo-Saxon scholars, not only in England, but in Denmark, Germany, America, and even in France, who could readily expose such blunders if it were worth their while.

But notwithstanding the faults which "Queen's English" has, in common with other esteemed and popular books on the English language, including some grammars and dictionaries, written without sufficient knowledge of Anglo-Saxon, it contains much that is useful and interesting, as might be expected when a gentleman of high education and refinement, who is also a good writer and speaker of English, publishes "Stray Notes on Speaking and Spelling." The mistakes for want of Anglo-Saxon lore are not so mischievous as the general tone of the book, which seems often to assume that there is no rule, and that our speech must be quite steerless, because the rule is ascertainable not from classic, but from Anglo-Saxon or other Gothic

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\* On Style. De Quincey's Works, vol. x. p. 173. Edinburgh: Black, 1862.

lore beyond the author's ken.\* Hence the disciple of such a master is emboldened to take every kind of liberty, without having given to him those right principles which can alone be the source of true freedom.

The difference between the freedom of right principles and the liberties of ignorance is as great as between the free strokes of a master sculptor's chisel and the random vagaries of a bull in a china-shop.†

If some whimsical member of Parliament should obtain a commission to ascertain and settle the mother tongue, what destruction might be expected, if, while popular educators were writing volubly and confidently on the English language, without knowing its first principles, the majority of the commissioners were men who deemed the whole Anglo-Saxon period as unhistoric as the building of Stonehenge?

But, alas, we have already a commission upon, or rather *against*, Ritual: the author of "Queen's English," and others, speak and write volubly and confidently on this subject also, and there is great danger that the question may be prejudged before those who are to judge it have had all the facts and bearings of the case set before them.

P. 18.

Respecting the hatred between Saxon and Welsh Christians, see

\* Modern German, without the all-important link of Anglo-Saxon, will often only mislead the student of English, as in the case of Whit Sunday, *detailed above*, pp. 12-15.

† Paradoxical as it may appear, especially in this age of reason, it is quite possible to work on right principles, without understanding them. A wonderfully skilful sculptor may be as little able to explain and teach the principles on which he works as many a man of robust health to explain and teach the processes of deglutition and digestion.

William Cobbett, "The Contentious Man," excelled in writing good, clear, forcible English, as in his "English Gardener," &c., &c., and was also an effective speaker; but when he attempts to write critically about English in his *Grammar of the English Language*, he betrays the most woful and reckless ignorance of its true principles. At eleven years of age, he was fascinated by Swift's "Tale of a Tub," and afterwards, in 1784, as a recruit at Chatham, on the pay of sixpence a day, he diligently studied English, especially the grammar. He thus learnt to speak and write English in conformity with grammatical principles that were in the main right, but in his *Grammar* he advocates making "regular verbs" of those which are called "irregular," and saying, for instance, "*tbrowed*," instead of "*thrown*," and "*blowed*" instead of "*blown* : e. g. "You could have *throwed* about seeds." Cobbett's "Grammar," sect. 2. "A tree is *blowed* down," &c., *ibid.* sect. 35. This is very like the uniformity contended for by some ultra anti-ritualists. Compare Sir H. L. Bulwer's "Historical Characters," Cobbett, Part I. sections 2 and 4.

Churton's "Early English Church," c. vii. p. 138. London: Lumley, 1858.

Respecting acceptance by the Welsh Christians in 755 of Roman rule for Easter, cf. *ibid.* c. ii. p. 35.

On the extinction of British Christianity in the "Heptarchy," see Lappenberg's "History," vol. i. pp. 66, 134-5, 191; translated by Thorpe. London: Murray, 1845.

Pp. 29, 30, 98.

The following is the original Latin from which the Anglofaxon translation in the passage of the "Ecclesiastical Institutes" was made:—

"XLV. Ut missæ, quæ per dies dominicos peculiare a sacerdotibus fiunt, non ita in publico fiant ut \* per eas populus a publicis missarum solemnibus, quæ hora tertia canonice fiunt, abstrahatur: quia pessimus usus est apud quosdam, qui in diebus dominicis, sive in quibuslibet festivitibus, mox ubi missam celebrari, etiamsi pro defunctis sit, audierint, abscedunt, ut per totum diem a primo mane ebrietati et comessationi potius quam Deo deserviant.

"XLVI. Admonendus est populus, ut ante publicum peractum officium ad cibum non accedat, et omnes ad sanctam matrem ecclesiam missarum solemnibus et prædicationem audituri conveniant; et sacerdotes per oratoria, nequaquam missas, nisi tam caute ante secundam horam celebrent, ut populus a publicis solemnitatibus non abstrahatur. Sed sive sacerdotes, qui in circuitu urbis, aut in eadem urbe sunt, sive populus ut prædiximus, in unum ad publicam missarum celebrationem conveniant: exceptis Deo sacratis feminis, quibus mos est ad publicum non egredi, sed claustris monasterii contineri." †

P. 34.

The following is the original of the African Canon, as given by Mansi:—

"VIII. Ut sacramenta altaris nonnisi a jejunis hominibus celebrentur, excepto uno die anniversario, quo cœna domini celebratur. Nam sialiquorum pomeridiano tempore defunctorum, sive episcoporum, sive ceterorum commendatio facienda est, solis orationibus fiat, si illi qui faciunt jam pransi inveniuntur.—*Concilium Africanum tempore*

\* Mansi gives in the margin the words "ut populus eas audire queat, et propterea a publicis."

† "Capitula" of Theodulf, Bishop of Orleans, A. D. 797. "Concilia Mansi," tom. xiii. col. 1005-6.

*Bonifacii Primi et Cælestini habitum*, c. viii. "Concilia Manfi," *sub anno* 424, t. iv. col. 483-4. In the margin, Manfi gives the reference, *Cod. can. c. 41. De consecr. dist. 1. Sacramenta Altaris*.

The above Canon, "Ut Sacramenta Altaris," &c. is also given *verbatim* in "Concilium Carthaginense nomine Tertium, ordine temporis, inter ea quæ post Nicænum extant, vere secundum. Circa tempora Siricii Papæ," c. 29. "Concilia Manfi," *sub anno* 398, t. iii. col. 885.

The following is the original of the Trullan Canon as given by Manfi :—

"XXIX. Carthaginensis synodi canon dicit, ut sancta altaris non nisi a sobriis hominibus peragantur, excepto uno die in anno, in quo cœna domini peragitur; tunc fortasse propter aliquos in iis locis occasionem ecclesiæ utiles sanctis illis patribus hac dispensatione ufis. Cum nihil ergo nos inducat, ut accuratam observationem relinquamus, statuimus apostolicas, ac paternas traditiones sequentes, non oportere in quadragesimæ postrema septimana quinta feria jejunium solvere, et totam quadragesimam injuria afficere.

δδ'. Ὁ τῶν ἐν Καρθαγῇ διαγορεύει κανὼν ὥστε τὰ τοῦ ἁγίου θυσιαστηρίου εἰ μὴ ὑπὸ νοστικῶν ἀνθρώπων μὴ ἐπιτελεῖσθαι, ἐξηρημένης μιᾶς ἡμέρας, ἐν ᾗ τὸ κυριακὸν δῖπνον ἐπιτελεῖται· ἵσως τμηκῶτα διὰ τινος κατὰ τοὺς τόπους προφάσει τῇ ἐκκλησίᾳ, λυσitelαῖς τῶν θείων ἐκείνων πατέρων τῇ τοιαύτῃ χρησαμένων οἰκονομίᾳ, μηδενὸς οὐκ ἡμᾶς ἐνάγοντος καταλιπεῖν τὴν ἀρίβειαν, ἐρίζομεν ἀποστολικαῖς καὶ πατρικαῖς ἐπόμενοι παραδόσει, μὴ δὲ ἢ ἐν τῇ τισσαρεοστῇ τῇ ὑστεραίᾳ ἡβδομάδι τὴν πέμπτην λύειν καὶ ὅλην τὴν τισσαρεοστὴν ἀτιμᾶζειν.—*Concilium in Trullo Palatii Imperatoris*, A. D. 692, c. 29. "Concilia Manfi," t. xi. col. 955-6. In the margin, Manfi gives the reference, *Cartbag. iii. cap. 29. Vide Can. 50, Synod. Laodicensis*.

Pp. 46, 47.

A trace of the gross and carnal view of transubstantiation, preceded and followed by cautions, is to be found on the previous page of the same Paſchal Homily. The passage is as follows:—

"Theos gerynu is wedd and hiw : Cristes lichama is sothfæstnyfs. This wed we healdath gerynelice oththæt we becumon to thære fothfæstnyffe, and thonne bith this wedd geendod. Sothlice hit is, swa swa we ær cwædon, Cristes lichama and his blod, na lichamlice ac gæstlice. Ne sceole ge smeagan hu hit gedon sy, ac healdan on eowerum geleafan thæt hit swa gedon sy.

"We rædath on thære bec the is gehatan 'Uitæ Patrum,' thæt twegen munecas bædon æt Gode sūme swutelunge be tham halgan

husle, and æfter thære bene gestodon him mæssan. Tha gefawon hi licgan an cild on tham weofode the se mæssepreost æt mæssode, and Godes engel stod mid hand-sexe, anbidiende oththæt se preost thæt husel tobræc. Tha tolithode se engel thæt cild on tham disce, and his blod into tham calice ageat. Eft, thatha hi to tham husle eodon, tha wearth hit awend to hlæfe and to wine, and hi hit thygedon, Gode thancigende thære swutelunge. Eac se halga Gregorius abæd æt Criste, thæt he æteowode anum twynigendum wife embe his gerynu micle fethunge. Heo eode to husle mid twynigendum mode, and Gregorius befeat æt Gode thærrihte, thæt him bam wearth æteowed seo snæd thæs husles the heo thicgan sceolde, swilce thær læge on tham disce anes fingres lith eal geblodgod : and thæs wifes twynung wearth tha gerihtlæced. Uton nu gehyran thæs apostoles word embe thas gerynu." \*

"This mystery is a pledge and a symbol. Christ's body is truth. This pledge we hold mystically until we come to the truth, and then will this pledge be ended. But it is, as we before said, Christ's body and His blood, not bodily, but spiritually. Ye are not to inquire how it is done, but to hold in your belief that it is so done.

"We read in the book that is called "*Vitæ Patrum*," that two monks prayed of God some manifestation concerning the holy housel, and after the prayer assisted at mass. Then saw they a child lying on the altar at which the mass priest was celebrating mass, and God's angel stood with a handknife, waiting until the priest should break the housel. The angel then dismembered the child in the dish, and poured its blood into the cup. Afterwards, when they went to the housel, it was changed to bread and to wine, and they partook of it, thanking God for that manifestation. The holy Gregory also obtained from Christ that he would show to a doubting woman some great proof with reference to His mystery. She went to housel with doubtful mind. Gregory straightways obtained of God, so that there appeared to them both the morsel of the housel that she should eat, as if there lay in the dish the joint of a finger all bloody: and the woman's doubt was then rectified. Let us now hear the words of the Apostle with reference to this mystery." †

#### P 56.

The following is the original of the African Canon as given by Manfi :—

\* Elfric's Homilies, ed Thorpe, vol. ii. p. 272.—See above, *Introduction*, p. 8.

† Ibid. vol. ii. p. 273. See above, *Introduction*, p. 8.

“IV. Ut in sacramentis corporis et sanguinis domini nihil amplius offeratur, quam quod ipse dominus tradidit : hoc est, panis et vinum aqua mixtum. Primitiæ vero, seu mel et lac, quod uno die solemniſſimo in infantum myſteria ſolet offerri, quamvis in altari offerantur, ſuam tamen habeant propriam benediſtionem, ut a ſacramento dominici corporis et ſanguinis diſtinguantur, nec amplius in primitiis offeratur, quam de uvis et frumentis.”—*Concilium Africanum tempore Bonifacii Primi et Cæliſtini habitum*, c. iv. Concilia Manſi, *ſub anno* 424, t. iv. col. 483. In the margin Manſi gives the reference *De conſecr. diſt. 2. In ſacramentis. Cod. can. c. 37.*

An abridged form of the above canon, “Ut in ſacramentis,” &c., is alſo given in “*Concilium Carthaginenſe*,” &c. c. 24, *ſub anno*, 398, Manſi, t. iii. col. 884.

## P. 56-7.

The following is the original of the Trullan Canon as given by Manſi :—

“XXXII. Quoniam ad noſtram cognitionem pervenerit quod in Armeniorum regione vinum tantum in ſacra menſa offerunt, aquam illi non miſcentes qui incruentum ſacrificium peragunt, adducentes eccleſiæ doctorem Joannem Chryſoſtomum, hoc dicentem in interpretatione evangeliſi ſecundum Mattheum. *In Matth. cap. 26, bomil. 82*) : Quammobrem non aquam bibit cum reſurrexit, ſed vinum ? improbam ſane hæreſim radicitus extirpans. Quoniam enim nonnulli aqua in myſteriis uſi ſunt, oftendens quod et quando poſtquam reſurrexiſſet, abſque myſteriis ſolam et nudam menſam ap-poſuit, uſus eſt vino, *ex genimine*, inquit *vitis* : vitis autem vinum non aquam generat. Et ex eo aquæ in ſacro ſacrificio adjunctionem doctorem ſubvertere exiſtimant : ut non ab hoc tempore in poſterum ignorantia teneantur, patris ſententiam orthodoxe aperimus. Cum enim improba Hydroparaſtarum, hoc eſt, eorum qui aquam offerebant, antiqua eſſet hæreſis, qui loco vini ſola aqua in proprio ſacrificio uſi ſunt ; reſellens hic vir divinus deteſtabilem ejuſmodi hæreſis doctrinam, et oftendens quod directe apoſtolicæ traditioni adverſatur, id quod jam dictum, eſt affirmavit. Nam et ſuæ eccleſiæ, ubi eſt illi paſtoralis adminiſtratio tradita, aquam vino miſcendam tradidit, quando incruentum peragi ſacrificium oportet, ex pretioſo Chriſti noſtri redemptoris latere ex ſanguine et aqua contemperationem oftendens, quæ in totius mundi vivificationem effuſa eſt, et peccatorum redemptionem, et omni etiam eccleſia, ubi ſpiritalia lumina refulſerunt, hic ordo divinitus traditus ſervatur. Nam et Jacobus Chriſti

domini nostri secundum carnem frater, cui Hierosolymitanæ ecclesiæ thronus primum est creditus: et Basilius Cæsareensium ecclesiæ archiepiscopus, cujus gloria omnem terrarum orbem pervasit, mystico nobis in scriptis tradito sacrificio, ita consecrandum in divina missa ex aqua et vino sacrum calicem ediderunt. Et qui Carthagine convenerunt sancti patres his verbis aperte et præcise mentionem fecere. —(*Concil. Carthag. III. cap. 24. Cod. Eccl. Afric. cap. 37*): Ut in sanctis nihil plus quam corpus et sanguis domini offeratur, ut ipse dominus tradidit, hoc est, panis et vinum aqua mixtum. Si quis ergo episcopus vel presbyter non secundum traditum ab apostolis ordinem fecit, et aquam vino miscens, sic immaculatum offert sacrificium, deponatur, ut imperfecte mysterium enuncians, et quæ tradita sunt, innovans.”—*Concilium in Trullo Palatii Imperatoris, A.D. 692, c. 32. “Concilia Mansi,” t. xi. col. 955-8.* The Greek Canon is also given by Mansi alongside of the Latin.

P. 70.

“*Before* the Sacrament.”

N.B. “*Before*” is here a word of reverence meaning *in the presence of*, as may be seen by reference to an English dictionary nearly cotemporaneous with the Injunction of King Edward the Sixth:—

“BEFORE, presence, *coràm*.

AFORE, presence, *coràm in conspectu*.”\*

Compare Exodus xviii. 12.

Jethro brohte Gode offrunge and Aaron and calle tha yldestan comon and æton mid him beforan Drihtne.—*Anglosaxon Heptateuch, ed. Thwaites.*

Obtulit ergo Jethro cognatus Moyfi holocausta et hostias Deo: veneruntque Aaron et omnes seniores Israel, ut comederent panem cum eo coram Deo.—*Vulgate.*

Compare also, “Stere æt foran Gode,” above p. 107, *note*.

P. 81.

See also “The Women at the Sepulchre” (end of tenth century, or a little later), from the Cottonian Psalter (Tiberius, c. vi.), British Museum, pl. 46, and description, p. 118, “Facsimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish MSS.,” by J. O. Westwood. London: Quaritch, 1868. N.B. This drawing, though

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\* “Manipulus Vocabulorum:” a Rhyming Dictionary of the English Language, by Peter Levins (1570), col. 174, lines 38, 39, ed. Wheatley. London: for Early English Text Society; Trübner. For Philological Society; Asher.

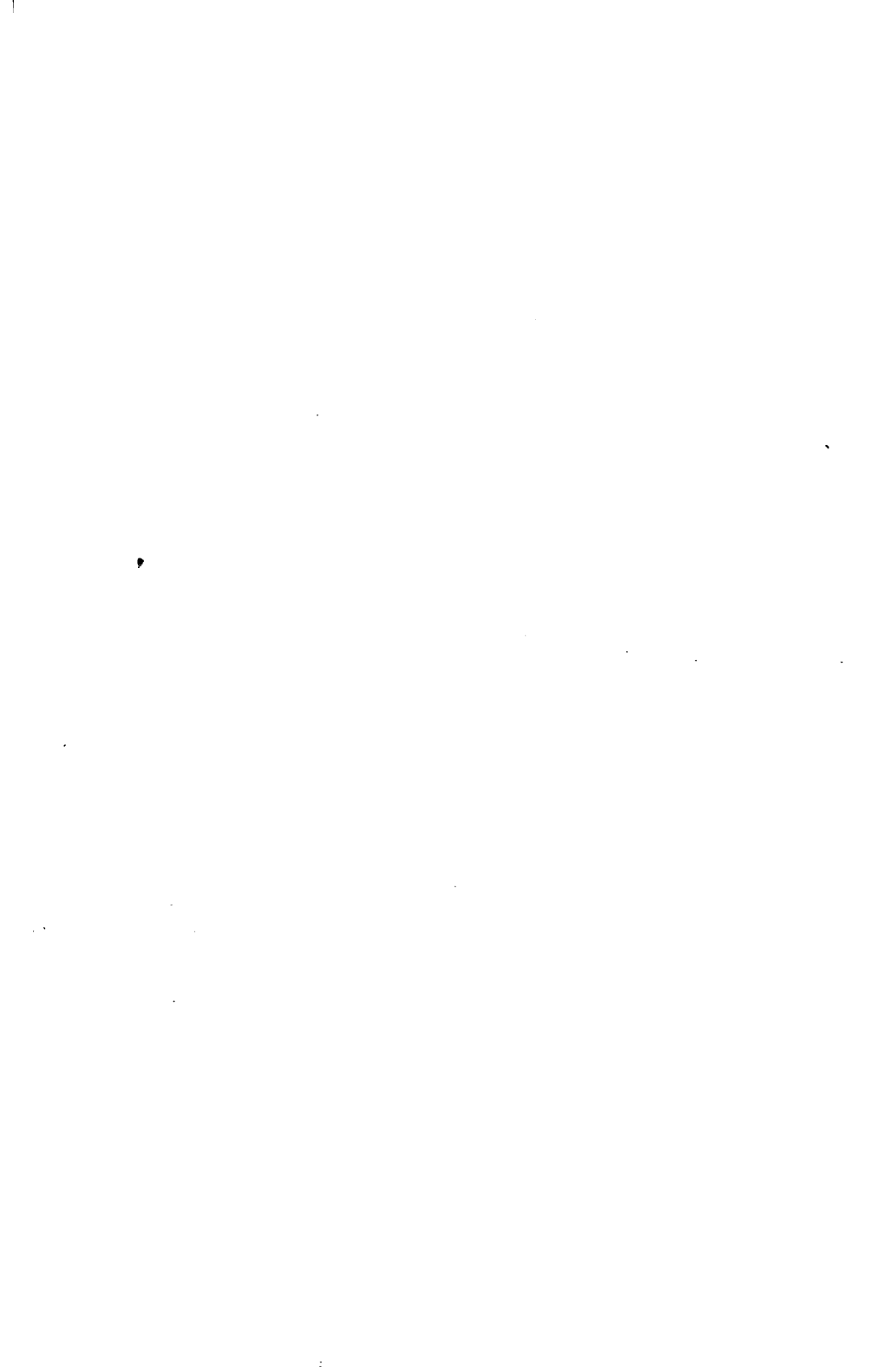
similar in idea to those in the Benedictional of S. Æthelwold and the Rouen MS. is quite distinct. The foremost of the women in the Cottonian Pfalter has a thurible hanging from the little finger of the right hand, and in the same hand a box of spices or precious ointment. The superscription is "Angelus tribus mulieribus loquitur."

For the use of the thurbile in connection with Christian burial, see Illustrations from Anglo-Saxon MSS. in Strutt's "Antiquities of the English," vol. i. plates 14, 25, and Description of Christian Burials of Anglo-Saxons, *ibid.* p. 66.

THE END.







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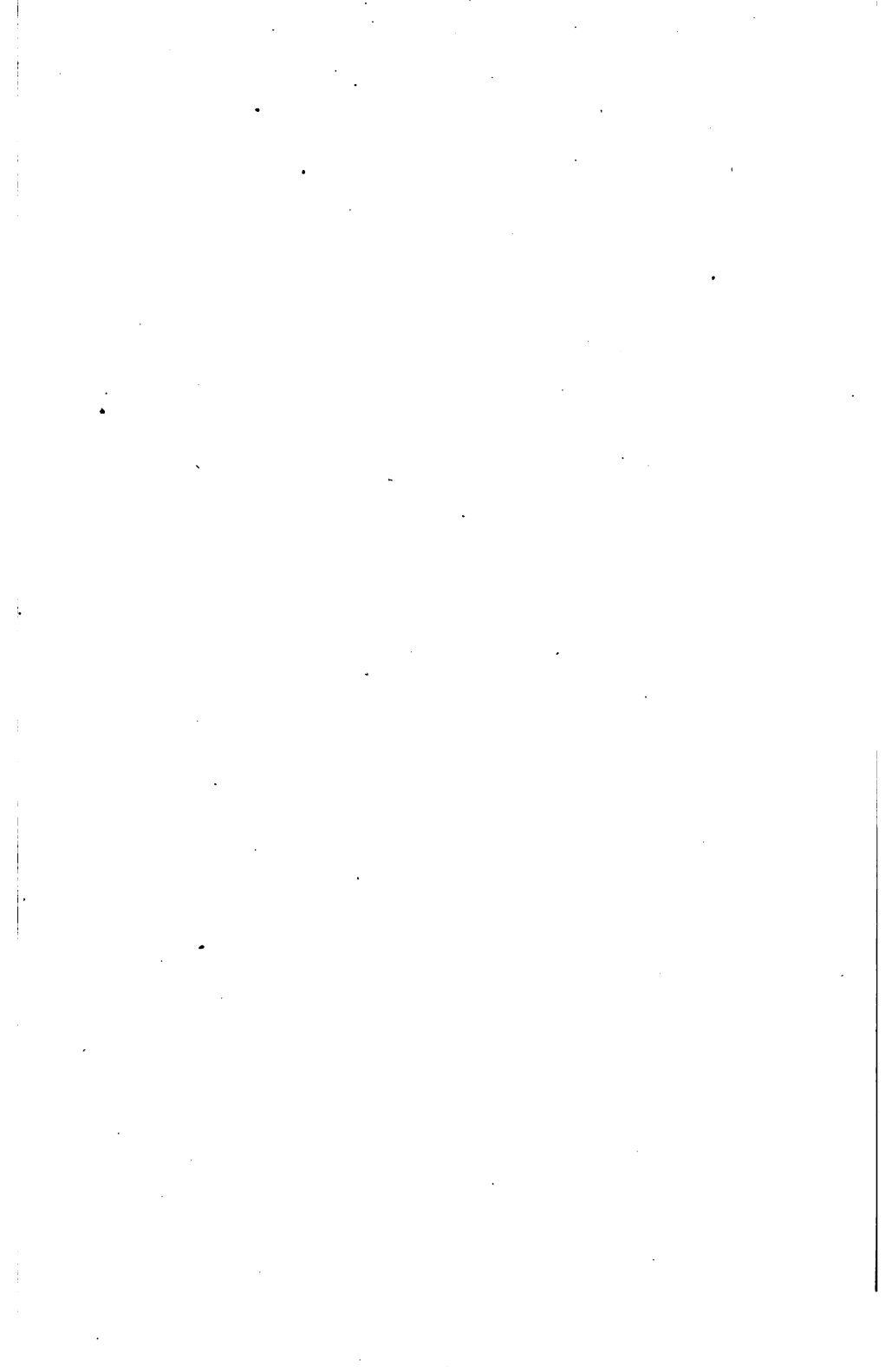
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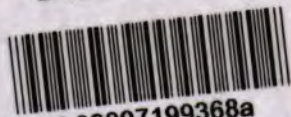
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